The Universalist Leader

A Journal of Tomorrow

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Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

George Bernard Shaw's recent interview about the church is in typical Shavian style. He gives the encouraging judgment that if all the churches were closed, it would not be long until others were opened with greater constituencies than ever. His warning about the church which cheapens itself might well hang in every minister's study. Dropping paradoxes, he says: "At present the church has to make itself cheap in all sorts of ways, to induce people to attend its services, and the cheaper it makes itself, the less the people attend." (*Christian Century.*)

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Concrete proposals of co-operation between the United States and Europe imply the existence of a Europe with which to cooperate. No such Europe exists. Europe at the present time is a distracted and chaotic continent, whose constituent nations are to all appearances irreconcilably divided one from another and who sharply disagree one from another as to the kind of assistance which the American nation should furnish. It is not a question of cooperation with Europe. It is a question of co-operating with one of two factions in Europe—the faction which is headed by Great Britain and proposes in effect to tear up the Treaty of Versailles and the faction which is headed by France and intends to fight for its preservation. (*New Republic.*)

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There is one word which masters law and freedom alike—the word "ought." We may not agree as to what it asks of us but we must agree as to its mystic and abiding sovereignty. What else is "ought" but just the testimony of conscience that there are in life laws and ends in which life is made perfect? "Ought" is the force of moral gravitation which in the end shapes the channels through which all the energies of life must take their course. There is no channel for any flowing stream, from the brook which threads its way amongst upland ferns to the valley of the Mississippi or the Amazon, which has not been channeled by the force of gravitation, and the river is free only as it finds and flows down its cosmically appointed course. (*Gaius Glenn Atkins, in Christian Century.*)

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Dr. Alfred Rowland used to tell the story of a minister who was preaching one Sunday when a disgruntled hearer could stand it no longer, and cried out, "It's not food." But the minister was equal to the occasion. "No, brother," he replied, "but it's medicine, and you need it." (*Congregationalist.*)

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It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

A little adulation may nullify a large amount of deserved praise.

* *

Do not handicap our missionaries with anxiety as to their support.

* *

The most efficient factor in a dispute is the period of silence when people think.

* *

We might sooner have Peace if Christians would only believe their professions.

* *

The way to resurrect dead dogmas seemingly is to try to abolish them by legislation.

* *

One "Great Awakening" is wholly inadequate; most of us need one every morning!

* *

The price of one ball game from each of us will finance our great missionary enterprise in Japan.

* *

The Gospel of Christ is far more effective in preventing war with Japan than are unlimited armaments.

* *

It is quite easy for some to shirk personal responsibility by dodging behind the so-called social Gospel.

* *

It is a glorious thing to inject so vital a factor of civilization as Universalism into the unfolding civilization of Japan.

* *

We gave gloriously for the starving in the Near East, proportionately more than any other Church; now with equal generosity let us give and give to save a great race from spiritual starvation.

* *

Our young people are challenging the rest of us, when they volunteer for service in foreign lands. It is up to us to provide the twenty thousand dollars asked for, and then provide another twenty thousand on top of it to help along the next batch of recruits.

* *

This is our job, to raise twenty thousand dollars for our work in Japan. We have appointed a commission, but the commission can not raise the money save as we in the churches give it to them. This is our job, brothers and sisters of the Universalist Church. We have the leaders; are we loyal followers?

Universal Brotherhood reaches clear across the Pacific, else it does not reach over your neighbor's fence.

* *

Our Work

Dr. Shutter once defined missionary effort as an endeavor to extend Christian civilization. Any one who dips into the past history of the race knows that every forward step which civilization has taken during these last nineteen centuries has been preceded by the efforts of Christian missionaries. We wonder how far advanced our humanity would have been to-day, if all through the ages the missionaries had said that they were not interested. We wonder what success our colonial ancestors would have had in their contests with the Indians, if the missionaries had not made friends with the men of the forests. The heroism, devotion and bravery of the Christian missionaries have extended Christian civilization to America. We must extend it to Japan. That is our job. It is our work to do. Let us be thankful that the Universalist Church is busy at that task.

* *

BON VOYAGE, DR. BISBEE

At noon on Wednesday, Oct. 18, Dr. Frederick A. Bisbee, Senior Editor of *The Universalist Leader*, sailed on the S. S. H. R. Mallory from New York for Key West, to go from there to his winter home at Miami, Florida.

Dr. Bisbee will take charge of the Universalist church in Miami and contribute regularly to the *Leader*. We look for him back when the birds fly north next May.

Whether he is South or North, sitting at the helm or directing from afar, his brave, cheerful, optimistic spirit will continue to permeate this paper.

Those permitted to work closely with him realize that there is nothing counterfeit about his religious faith. Nothing but the grace of God could enable a man to stand up under the load of constant pain which Dr. Bisbee has borne. For years it has been agony, frequently, for him to get about.

By indomitable courage he has got about and done his splendid work. But in doing it no man has heard him complain and no man has seen him other than full of faith and cheer. "Be happy" was the motto he set for himself years ago, and he has radiated happiness.

The spirit which will not succumb to misfortune

and never acknowledge the supremacy of evil, which toils on with hope and cheer and makes all about feel happy, is the fine flower of our religious faith.

A good voyage, Dr. Bisbee, and a safe return!

* *

NO EQUAL IN WASHINGTON

WHAT the Secretary of the Fine Arts Commission said when he saw the proposed plans of the National Universalist Memorial Church was: "There is nothing to equal it in Washington. It is one of the finest plans I ever saw. As a representative of the Fine Arts Commission, I am delighted. It is exactly what we ought to have in Washington."

What this same official said when he was asked about the proposed site on New Hampshire Avenue was: "Let me go and study it." He did go to study it and in his office at the Congressional Library he said this: "I don't know of another site like it in Washington. So far from being past its day of greatest glory, New Hampshire Avenue is just coming into its own. We are about to improve the end of New Hampshire Avenue in Potomac Park. New Hampshire Avenue starts near the junction of the new Rock Creek Park connection with Potomac Park. It will be a great thoroughfare."

The Secretary of the Fine Arts Commission does not deal in Washington real estate. He has no axe to grind. He is a public official anxious to promote the development of Washington and the recognition of beauty as a civic asset.

And he is a good friend of the Universalist Church.

His opinion is a cheering vindication of the judgment of both the Washington parish and the General Committee on the new church.

* *

A WAR SECRETARY ON UNDERSTANDING

THERE is probably not one of us," said the Secretary of War, John W. Weeks, recently, "who has not in a small way helped to remove misunderstandings which have created prejudice against individuals or groups of individuals or even sections of our country. We are always prone to distrust or even oppose actions we can not understand, but when we have come to know through personal experience or association the problem confronting the individual or community concerned, we usually are able to recognize the reasonableness of the point of view taken."

The Secretary was accepting in behalf of the people of the United States the gift of the statue of Edmund Burke by the English branch of the Sulgrave Institution. He was speaking of understanding as lying at the basis of international good-will and friendship, of "complete understanding between nations as a never ending task," and of the possibility of far reaching results from even the little efforts of right-minded and earnest individuals or groups.

All this is fundamental—almost commonplace. Probably there does not exist an active Universalist minister who has not said something like this within the past six months. There can be no advance for our Church—no victory for the principles of the Prince of Peace—unless it is said with increasing clearness and power by all of the followers of the Prince of Peace, backed by an ever increasing effort to understand for ourselves.

Too often we proclaim, in one breath, the necessity of a better understanding, and then fail miserably the next moment to understand the minister on the next block or the servant in our own house.

Great world issues hang on the attitude that isolated individuals take in every-day relations with one another.

A War Secretary calls peace people back to the basis of peace.

* *

POLITENESS AS PART OF A PEACE PROGRAM

SENATOR CARAWAY of Arkansas went to Europe last summer as a delegate to the Inter-Parliamentary Union, an association made up of representatives of the most important parliaments of the world, and which has been officially entertained in years past by the United States. The object of the Inter-Parliamentary Union is to promote international acquaintance and understanding and to help on the cause of world peace.

With Senator McKinley, Senator Harris, Congressman Theodore Burton, and other Senators and Congressmen and their wives to the number of twenty, Senator Caraway was entertained by various governments, taken about in special steamers, trains and automobiles, and treated with the respect due his high office and the great country he represented.

As an Ambassador of Good-Will Senator Caraway came back to the United States, went up to his office on Capitol Hill and gave out an interview in which he called France "the spoiled child of Europe," and President Poincare "a village undertaker kind of a person who puffs up and dresses up when the time comes to bury the village's leading citizen," and declared that "the Europeans hate one another but when it comes to hating the United States, they forget all local animosities and join in one grand chorus."

In the same interview he stated that the Republican members of the delegation were so favorably impressed by the League of Nations that they wanted to join then and there, and in a subsequent interview he declared in favor of resuming relations with Russia.

Senator Caraway has been a consistent supporter of the League of Nations; he is a member of the American Peace Society; he asserts that he wants to end war.

No service of the peace cause that he can render in years to come, no service that he has rendered the past summer, will be likely to outweigh the harm he has done by his interviews.

We have little sympathy with the course of France since the armistice, nor little to say for Poincare, but Poincare is a gentleman and for the time being the head of a sister republic, and international good-will does not come by a recent guest slapping him in the face. Nor do we deny the fact that criticism of the United States abounds in Europe. But gratitude also abounds. Underlying friendship abounds.

And by seeing only hate, as Senator Caraway sees it, and by talking hate, we of course create hate and resentment on both sides.

Attendance upon peace conferences is no substitute for ability to look clear around disputed questions, for good-will in the heart, or for ordinary common politeness between man and man.

These Things We Must Do

The Rev. Samuel Gilbert Ayres, D. D.

THE most encouraging fact in our work in Japan for the last three years has been the splendid response of the home Church to our appeals for assistance. As a result of this we feel justified in stating that more has been accomplished for the future of the Mission than in any equal number of years since our work began in 1890. The centrally-located and well-equipped mission at Shizuoka, and the commodious and comfortably furnished missionary house in Tokyo, representing an outlay of approximately 140,000 yen, speak eloquently for the new spirit manifest in the Universalist Church.

We are encouraged not only because we have already tangible evidence of the working of this new spirit, but also because it will bring forth the other things which are needed if our work is to grow.

Already some of these things are on the way, and it is my purpose in this article to touch briefly upon the necessity of these, and also upon one or two others which call for earnest thought and generous support.

I. The Perin-Cate House

While the Perin-Cate House is among the things assured, it needs to be described concerning purpose, equipment, etc.

This summer we have gone over tentative plans, and we sincerely hope that the "Comrades" may be able to raise sufficient money to equip the House in foreign style, and thus have it do a work greatly needed for the Japanese young men of the present. Sleeping on the floor, and studying at a low table with his feet under him, is not the choice of the student, but a necessity forced upon him by custom, and a false idea of economy. While it is true that a dormitory constructed in Japanese style would be cheaper, it is doubtful if it has any other advantage whatever. The increased cost of the foreign building will be largely in the furnishing. Each room, accommodating two men, should have two single beds, large double desk, a small table, two chairs and a dresser, costing 125 yen. As we hope to have a building which will house twenty-five students, to furnish these rooms will cost $750. The foreign building would also have windows, which are better, both for light and ventilation, than the Japanese *shoji*. We would like very much to have for the building an adequate hot water heating plant, but here the cost of coal enters, which in Japan is a large and growing item of expense. The plans for the house, as we have gone over them with the architect, call for a three-story structure. On the first floor there will be social rooms, a dining room, the entrance hall, and a small office. The rooms can be arranged so that they can be thrown together for social or religious meetings. On the second and third floors will be the students' rooms, and over the third story a small attic for storage. The kitchen and servants' rooms will be off the dining room, and the rooms for the superintendent on the second floor.

This building will cost between $25,000 and $30,000. It will be of substantial material, with every needed convenience for a healthy, wholesome student life. It will also represent some pioneer work for Japanese students, for, so far as we know, no Mission to date has attempted to operate a student dormitory with foreign style rooms. It is coming, and coming fast, for the students are asking for it. Why should not our Church, which has led the way in other things, lead here?

The location is a more difficult problem than the building. We do not think it wise to build in Tokyo. Not only is land exceedingly high, but the conditions are anything but ideal for work with young men. We desire for our young men fresh air, quiet, and contact with open spaces. We need a lot large enough for a tennis court, and a vegetable garden; something about five hundred *tsubo*, 100 x 170 feet. Such a place is exceedingly difficult to find just now, especially in the right location, but we hope to be able to report this fall that the land has been found, and an option secured on it.

All this concerning the Perin-Cate House is tentative. While we have talked with the architect concerning the plans, and with others who have had some success in conducting a young men's dormitory, our conclusions are not such that they can not be changed. This fall we hope to make a thorough study of the subject, but in the meantime we should be glad to correspond with any of the Comrades or with others interested, who may have definite ideas concerning these things.

The specific work to be done in the dormitory we have made no attempt to discuss, nor have we touched upon the cost of operating. These are matters upon which we can learn much from others. Our paramount desire will be to contribute as much as possible to the physical, social and religious well-being of the young men.

II. Blackmer Home Kindergarten Building

This is something else which is also assured, and which calls for our most earnest thought at this time. Probably we should do better to call it a social settlement building, for it is here that our Miss Koyama will do the work for which she has been trained in America.

In the work which we are to do for the young men we are to pay tribute to two of our former missionaries who contributed largely to our cause in Japan. We offer the suggestion that this new building on our Blackmer Home grounds be called the "Catherine Osborn Social Center." What could be more fitting or appropriate? Miss Osborn gave twenty-five years of splendid Christian consecration for our faith in Tokyo, and in that time created, in large part, the Blackmer Home, and all for which it stands. Now that a new departure is to be made and there is to be adequate equipment for larger and broader service, especially for women, under the direction of a young woman whose Christian life has been largely influenced by Miss

Osborn, what finer thing can we Americans do than to name it as we have suggested?

This building will have to be as carefully planned as the Perin-Cate House. In fact, because of the variety of work which it is hoped it will undertake, its arrangements will probably call for more thought. This building also, we believe, should be, as far as possible, foreign in style and appointments. Its chief purpose will be to bring the light of our western Christian civilization into the lives of Japanese women and children, and this we believe can best be done with a building planned according to American ideas.

What a field and opportunity for service this building will present! The kind of service it will render is imperative in the life of the average Japanese woman, for at best, in comparison with her western sisters, she is a pathetic figure. She seems to possess so

DR. AND MRS. AYRES AT THE ENTRANCE TO THE MISSIONARY HOUSE

little of the robust physique, the poise, confidence, initiative, life, which have given the women of Christian countries the place which they occupy to-day.

So this building, set in a neighborhood thickly populated by homes in which the average Japanese woman is to be found, should do a great and beneficent work. It will be a light set on a hill, and can scarcely fail to bring to many new incentives for better living.

This new building should enable us to do another thing of great importance in our work: establish a new religious center for our faith in Tokyo. With a good assembly hall in the building, and the work well advertised because of its character, we ought to be quick to take advantage of the opportunity for specific and definite Christian service. We have had for years a good Sunday school at our Blackmer Hon e, and it will only be a short step from this to the establishment of a church. It will minister to a different kind of neighborhood than the Central Church does, and will therefore reach a different class. In a few years it may be the stronger organization, for instead of doin its work with the transient student it will deal with th more permanent family.

As we shall have a Japanese minister in Tokyo t act as superintendent of the Perin-Cate House, w know of no good reason why he can not do the preach ing at this new building, and, with the splendid hel of our missionaries and girls at the Home, make per manent within a few years a second Universalist churc in the capital city of Japan.

Now for a little while we shall go beyond th things which are assured to those which we trust ar not far distant, and which we also must do if our wor is to grow and prosper.

III. A Church Plant for Nagoya

An adequate church plant for our Mission ir Nagoya should be our next important task. We have a minister there, but his equipment in the way of a place for religious work is so poor that it is of little or nc value. In America we should think that it was time, effort, money thrown away to expect any results under such circumstances. This is just as true in Japan. Money and consecrated leadership are of great importance, but first we must have something to work with, for without suitable equipment dollars and men are not likely to bring large or permanent results.

We are constantly hearing good things of the community work which Mr. Nagano, our Universalist minister in Nagoya, is doing. He has made himself well known in a city of 400,000 people, and his service has secured public recognition from both city and government officials. We have paid him a salary, and provided him a house in which he lives, and where also he holds his religious meetings. They are poorly attended, for there is little or nothing to attract any one to them. The location, the furnishings, are poor, and the service itself impresses one as perfunctory, taking its coloring from the environment. Frankly, it seems scarcely worth while to continue this. Our Church is rendering splendid service to Nagoya in paying Mr. Nagano a salary which enables him to do his social work, but we get no credit for it, nor is his labor recognized as Christian except in the broadest possible sense.

Therefore, we firmly believe that we ought to be building a Christian institution in Nagoya. We should provide for Mr. Nagano the equipment through which he can continue, under our banner, his social work—$50,000 at least is needed for property and building. What say you, fellow Universalists, to this most reasonable appeal?

IV. Wanted: Missionaries

Lastly, we must touch briefly upon what we may term the important factor to-day in our growth and success as a Mission. I refer to the man behind the mission—the missionary.

We are constantly praying and laboring for the day when our Japanese churches will be independent and self-supporting. That day has not arrived, nor are we approaching it except in a small degree. Until we do make substantial advances in this direction, the missionary will be a necessity wherever we have a church or are endeavoring to build up our cause.

Some of our Japanese people work well, but most

of them are new Christians, with but little or no experience with Christianity either as a faith, or as a vital power for service. A few may have had business experience enough to administer carefully and in detail the money sent by the generous friends at home, but the majority give evidence of no such ability.

So the missionary is a teacher, and preacher of the faith; he is a leader suggesting ways and means for larger service; he is a business man, a careful administrator of funds placed in his hands for the sacred purpose of extending the influence of the spirit and personality of Jesus Christ.

The missionaries whom we need are those who have had some experience as preachers and administrators of parish affairs at home. Experience and success at home will prove a most valuable asset here.

Those who respond to the call should be young enough so that they can give years of service, for the missions which have grown and developed will be found to be invariably those whose missionaries have been on the field for many years. Length of service means a knowledge of the language, an understanding of the people and their spiritual needs, and a constructive program for work and growth.

If our work is to advance we must have missionaries of this type—preachers with good business ability, both men and women ready to spend the larger portion of their lives away from home, those possessed of initiative, and above all those whose hearts are fired with the desire to make Japan Christian.

Here is a great and noble task and one which calls for the very best qualities of the modern minister. It should therefore make its appeal and find response in the souls of our ablest men and women.

Here then is the work before us. Does it not present a splendid opportunity? Is it not worthy of our most generous support? Does it not make a personal appeal to you? We know that it does, and because you feel as we feel *that these things we must do,* we are assured that you will gladly respond.

Our Street

Minnie J. Ayres

TO those who live in New York, Chicago, or any of our large American cities, this would not seem like a city street. The buildings, to be sure, are blocked closely together, but they are low and small, and nearly all are open to the street, so that the shops have all their wares exposed to the passer-by. All are much alike, tiny wood-colored houses with gray tiled roofs, and an occasional cement building with very thick walls and high iron-barred windows. These are store-houses for valuables, and are supposed to be burglar and fire proof.

The shops are interesting, though the goods are of little use for our methods of living and eating. They are mostly about twelve to fifteen feet square with a little back room where the family live, though the better ones have a second story.

Along the street many people pass, men going to and from business, coolies with loads on their backs or drawing great carts piled high with goods. There are students, *many* students. We know them by their uniforms, whether of university or lower grade. They are mostly young men and boys, though many little girls come from the primary school near by. Occasionally a woman passes with a dish in her hand. She is on her way to the *tofu* shop, for very little food is prepared in these tiny homes. It is either bought cooked and ready to eat or partially prepared, so that very little cooking is necessary for the meal.

Tram cars, overflowing with people, run through the street, and sometimes automobiles, but there are many bicycles and jinrikshas. In the rikshas we more often find men, though it does not seem to be the old-time Japanese gentleman, for almost invariably he will be wearing European clothes. Here also, either in riksha or automobile, we see the painted lady with her elaborate hair and gay kimono, the geisha on her way to some social function (for men) where she is the chief attraction.

But, above all, this street seems to be a playground for children. Children are as thick as flies, and they swarm everywhere, running in and out of the little shops, dodging bicycles and passers-by. The street is their only place, for the houses are too small, they have no yards, and in this great city of Tokyo there are almost no playgrounds. There are children of all ages, even babies strapped on the backs of the older ones, who jump about playing what looks like hop-

A STREET SCENE

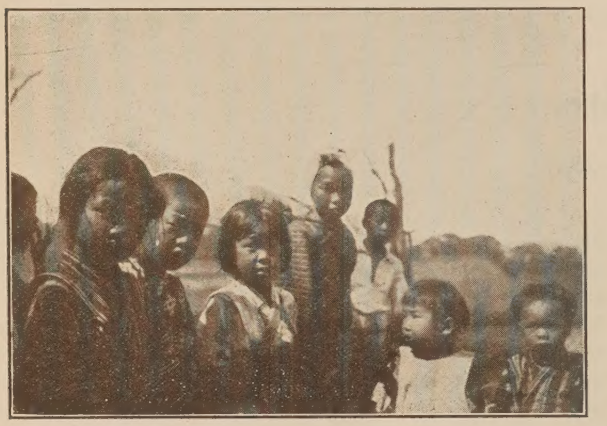
scotch, tag, and other rough games, irrespective of the little charges on their backs. The heads of the little boys are shaven; but the hair of the little girls, while sometimes neat and combed and tied with a bright ribbon, more often hangs in a tangled mass. They practically all wear kimonos with no underclothing.

Many of the children have a poor physique, they are under-nourished and diseases are prevalent. According to the last reports the infant mortality in Japan was 254.4 in 1000, the highest of any civilized nation. Over in the next street, overlooking the moat where the air is anything but pure, is a pitiful little

attempt at a children's hospital maintained by individual gifts, to try to meet the needs of this neighborhood. It houses some ten or twelve patients and dispenses medicine to many outsiders, though it is difficult to say with how much medical skill.

This is our street. It is not in the slums. It is a fairly representative street showing the life of the people of Tokyo. If we are looking for thrills, we will not find them in hold-ups or such criminal operations as we read of in New York or San Francisco; for here the police are constantly on the job, the people look with awe upon the policeman and bow down before him. He visits every house in his district often enough to keep track of every individual, whether Japanese or foreigner.

But if we are looking for thrills, we can find plenty of them by getting close to the life of the people in order to know what happens behind the doors of their



JAPANESE CHILDREN

houses. Here is one which is typical of many. The husband comes home. He is met at the door by his wife, who prostrates herself before him and speaks to him in the polite language which is addressed to a superior, while he orders her brusquely about in the language one uses to an inferior. She must have his kimono ready, help him remove his foreign clothes, for these are not suited to the Japanese house, take off his shoes, serve him tea, and see that he is made comfortable. Perhaps he does not intend to be rude or unjust to his wife, but these are the customs of centuries and, to a degree, are accepted by both parties. Yet we know that while the woman must bow outwardly to the dictates of her husband, yes, even receive into her house the other woman, the geisha or concubine, in her heart she rebels—and this is the tragedy of the Japanese home. Women also are beginning to feel that they should have some voice as to whom they marry, and young girls, seeing no other escape, more and more are committing suicide, when forced to marry men who are obnoxious to them.

There is also the tragedy of the young man who comes up to Tokyo for his education. He hasn't much money and he may have a high ideal in his heart, he wishes to remain good morally but temptations assail him on every hand. It is difficult to find a safe boarding place, and in the eating houses not only is the food poor and inadequate, but the temptations are even greater, and many fall by the wayside. The same situation faces the young working women here, who are rapidly increasing and for whom almost nothing has been done.

If you are looking for *real thrills*, just walk along our street until you come to the bridge which crosses the canal. Here we find boats, some bearing heavy merchandise and others carrying away the city's refuse. There are men, women and children. Tokyo has many of these waterways and it is said that there are more than 40,000 people living on these boats, people where there is no such thing as a family relation. There is no marriage and the children have absolutely no education. They do not even know that they are Japanese, and as far as the Japanese government is concerned, they do not exist, for they are not registered, and the government counts only those who are registered. While this condition prevails somewhat in the slums, really, most illegitimate children are registered by the mother; and if we consult statistics we find that Tokyo is not the worst city in Japan. In Osaka one-fourth of the children born and registered are illegitimate and in Nagasaki one woman in every twenty is a licensed prostitute, while we have no record of the many unlicensed ones.

Bishop McDowell once said that we should use optimists to promote enterprises but pessimists to estimate how much has been accomplished. There surely is plenty of material for the pessimist in Japan, for those who are inclined toward anti-Japanese propaganda; and through them and the curious tourists "the unspeakable Yoshiwara has become as familiar to travelers as the Pyramids of Egypt," but we are also glad to say that there is material for the optimist. The better class of Japanese are becoming thoroughly aroused to conditions here. The progressive party among the people is steadily growing in strength, and organizations are springing up every year whose purpose is to change the conditions of family life and marriage and create a higher moral standard. When a great newspaper like the *Osaka Mainichi* (the largest daily in Japan) takes a stand and says that "public prostitution must go, it is a relic of barbarism and not consistent with the civilization of the twentieth century," we feel that surely a new day is dawning. Japan is getting aroused to these things and Japan is going to correct them, but she needs help, she needs it mightily, such help as only Christian people can render to one another in the spirit of Jesus.

In the midst of our street is a little mission. It is unattractive and poorly equipped. At the doorway are great posters announcing the services. Multitudes of people pass by and some drop in, perhaps from curiosity, perhaps because of a longing, a reaching out for something, they know not what, but what we would call "the abundant life." Some never come again and we know not whether they have received anything, but others call for conferences, join our week-day classes, or come regularly to the Sunday services. Perhaps in a year's time or less they may have scattered to all parts of Japan, but often we see them again or letters come; and while we sometimes get discouraged that we are not building up a church of families as we have n the home land, yet we know that this mission has touched the lives of many young men and young women who have gone out or who will

go out to make homes which must be *different* because of its influence.

Of the multitudes of children on the street, only a few come to its Sunday school, but the room is small and we have not the facilities for reaching many. We would like to see on this site a great social center which could minister to the whole life of the street. We are not disheartened when we read from a recent issue of the *Japan Evangelist*, the organ of the Federated Missions of Japan, that "Christianity in Japan is at present in a situation that calls for serious reflection. While as a force its influence is great, as an organized religion it is not progressing rapidly." As we have studied the situation here, we can not but feel that this is because the churches in general have put too much emphasis upon evangelism, urging church membership in order to count converts, rather than ministering to the physical and social needs of the people.

The people of the street do not want doctrines, but they do want the "abundant life," the fourfold development which is every man's right, physical, mental, moral and spiritual. The church, at present, can not do all of this, but it can and must minister to the life of the people in a much more definite way than has been done heretofore. The people are crying for social service and progressive Japanese people are considering many schemes for organized work along this line. It is the opportunity of the Christian Church to promote *Christian* social service; and we believe that the church which fails to advance here must fall out of the ranks in the next generation.

Our Tokyo Central Church is admirably located to serve the people on the street. We can not enlarge very much on our present site, but we can improve our plant, make it more attractive and add some features which we can not have at present. Plans are already under way for this, and while the old cry of lack of funds will hinder us from doing all that we might do, yet with even small improvements we feel that we can do a better and more far-reaching work.

This is only one street in the great city of Tokyo, and Tokyo is a small part of the Japanese Empire, but this little spot can be like a pebble thrown into the great ocean whose widening circles go on and on we know not how far. Let us all rejoice that we can have a part in it.

We Need a Church Building in Nagoya

The Rev. N. Nagano

WE have no church building in Nagoya, but a poor house like your barn. We need a church exceedingly.

Nagoya is a big city, having a population of about six hundred thousand, and growing year after year in every respect. There are more than ten churches, and three of them are entirely self-supporting. They are Presbyterian, Methodist and Congregational. The others are helped more or less by their respective missions. Our church is the poorest of them all in all respects but in the point of social work. I am sorry to say that it has not improved in years. Why?

We can name several reasons, but the most important one is that we have no church building fitting for religious services. Strictly speaking we can not have any religious service at a poor place like our present meeting-house. It is very hard to get any pious feeling at the service held at such an unsuitable house for worshiping. As you know, Japanese are generally rich in religious emotion. They are looking for a worshipful place where the religious atmosphere is largely created by the style of building and its decoration. Therefore it is not strange that most of the people of the city do not come to our church, which is entirely unqualified in its style of house and in its decoration to influence them in a religious way. If we continue as at present having no church building, our church work in Nagoya will probably be in the same poor condition for the coming years. Again I tell you that we need a church building exceedingly.

We may say that educated people with whom we come in contact are seeking after a normal faith, and consequently they are approaching our faith, or at least appreciating our Christian spirit. They are helping our social work, but not coming to our church service. How can we explain this strange fact? It is because they appreciate our spirit in social work and the results which are achieved, but are not satisfied with our religious meetings in our poor house.

Let me describe very briefly some of our social work, and try to make you understand our social and religious position in Nagoya. We have a dining hall for poor people. About four hundred come every day to take simple meals at a low price. It is needless to say that the dining hall is very convenient and helpful for workmen, people of low salary, and students who are working their way through school. It is really recognized by the people of Nagoya as an important social work. They gave $10,000 for it three years ago, and I, the Universalist minister, have direct charge of all the work.

We have a good hall over the dining room and here we conduct different kinds of social activities. Among other things at present we have a good citizens' club. Each week we have a public lecture on religion or philosophy. In connection with this we publish a weekly paper which prints the lectures and which from the beginning has had a large circulation. Another activity is a home for students where several kinds of meetings are held every day. This home is also used for poor travelers where they may procure lodging for a very small sum.

Now all this work needs money, but our friends in Nagoya pay what we ask, very willingly. But they do not come to our church services.

I dare say that if we had a church building full of religious atmosphere they would come and help our church work too.

You can easily understand how hard, or rather, impossible, it is to develop our church work without a church building. In our present situation having no church building we are obliged to take up social work, and we are glad to say that it goes over nicely.

To build such a church as we need (with land) will cost $50,000. If we can have it I believe that it will be self-supporting in five years. I have no doubt that our friends who are helping our social work now will gradually come to our church service if a church is built which will give some satisfaction to their religious emotion.

If we had $15,000 now we could purchase a lot in a good location. On this we could build a chapel, and move there our dining hall, students' home and educational institution. Then we would have an ideal institutional church in Nagoya, for which we are praying night and day.

We hope that this poor and brief explanation of our church and social position will help you to understand our need of a church building in Nagoya.

Japan of 1922 and Missionary Opportunities

The Rev. Chujiro Kawabata

MAY I be permitted to write some personal words to start this article? I have been sorry that I have never been able to write any more since I wrote the farewell for the *Leader*, though I've tried it very often, on account of being busy. I am so happy that I can see the readers of this paper for the first time since I have returned home.

It is my privilege that I can report that all things of your missionary field here in Japan are getting along very nicely at present, and its future of the work shines brightly. Dr. Ayres' unquenching energy and enthusiasm are undoubtedly appreciated on both sides of the sea. His earnest spirit and sincerity are creating more missionary spirit and support than any preceding years of the history at home. Nothing else can better encourage the workers in the field on this side. We have good understanding and friendship among our fellow workers, and are enjoying our work. The plans, new and old, of our work, we believe are the best under the present circumstances.

Thus we are enjoying our work and appreciating what our friends over the sea are doing for the mission. Yet we have one phase of regret in our work all the time. What is it? That is we don't have any good record in our statistical report that we ought to have and that you must expect to. Still, we are doing our best and the work is improving in many ways. Still more we are the sons of faith and hope. There is no disappointment nor discouragement when you have hope.

Now let us see what kind of hope we can have in Japan as a Christian missionary field, or if it is just a fancy or a fact.

It was true when Dr. Sidney Gulick said in one of his books on Japan that Japan is a country of changes. I have found Japan changed in many ways in two years while I was abroad.

Japan is not the only country who met changes after the Great War, in economics, in industry, in thought and in religion. The whole history of the world never experienced such changes before. Yet I was quite surprised as I found a *new Japan* in two years. I can't write all these changes now, though they are very interesting to notice. I want to write one phase of it, the religious aspect, which will have relation to our present theme.

There is a sign of the time to which all thinkers and critics can agree at present in Japan. That is it is an age of religion for Japan.

Many nations became religious after the war. You can see this fact in many countries in Europe and America. Man loses his trust in material forces and tries to get spiritual when he faces the powerless of material energy or tragedy of materialism.

Japan is meeting this experience after the war. There has never been such a high record in publication of religious books before. This we can see both in Christianity and Buddhism. But there are more Christian writers than Buddhists. For instance: "Priest and His Disciple," a novel written by a Christian, Mr. Kurata, with Buddhistic material, now translated into English. "Over the Death-line," a novel written by a Christian labor leader, Mr. Kagawa, dealing with the social work with Christian spirit. "Life of Confession," written by a religious leader, Buddhistic, Mr. Nishida, containing his own religious experiences and lectures. These books, most of all, were published over a hundred editions in less than a year. They are read not only in cities and intellectual classes, but in any country towns or popular people. "New Testament" and "Old Testament" are others of this kind written by a Christian, Mr. Ebara, dealing with the content of the Bible itself. The first two novels were dramatized and played. They were very popular. It can be said that there is no single young man or woman in colleges who has never used two or three of these books, probably all.

Not only the novels but some hard stuff readings on religion are also welcome. Book stores welcome to publish any sort of religious books.

Churches are better attended these days. Offices, schools, shops, want to have people who have a religious faith, while they used to refuse, very often, Christians. People like to hear about religion. Religious lectures attract people. There is, for example, no summer school or summer university, which are very common now in Japan, that has not one or two courses on religion. There are no popular magazines or papers that have no articles on religion.

The country of materialism, militarism, and science for half a generation is now realizing that she needs something more or above or inner. This is the time of religion for Japan. This is a sign of the time. God was patient to create this time for Japan. The Church has been trying her best to lead the country up to this point. Now the time has come. The field waits workers. We mustn't miss the chance. If we did, it should be our fault.

Japan is waiting missionary work. How one can say that she needs no more help! It is the high tide to sail her over to Christendom. How one can say that

apan is not prospective as a missionary field? She is waiting her Bridegroom of Nazareth.

We can have hope and faith to convert Japan into Christian nation.

I want to dedicate this article to Mr. and Mrs. Stetson, and Miss Kent, who are coming to the field as missionaries, and some others who are to come later.

The Present Condition of Social Work in Japan

The Rev. Sempo Ito

SOCIAL work in Japan is still in a very crude condition if we compare it with that in Europe and America. As social problems are much emphasized and discussed to-day, social work of many kinds is being developed in Japan.

Formerly the Japanese government did not care about such problems, but now the government policy is entirely changed. Now it encourages such work with earnestness. The people also have begun to be conscious of the necessity of such work, and have entered into it with great interest. Reformatory or charity work which had little or no equipment and was conducted by a few generous people has changed its aspect. Now it appeals to many, is studied scientifically and operated systematically. Still it is not enough. In Japan there are many, many things to start in new directions. For instance, a hospital for leprosy or venereal disease; reformatory for young boys or young girls; movement for abolishing licensed or private prostitution; labor problems, and so on. There are many such urgent problems which must be solved sooner or later. Among them, which alas have not made much progress, are the problems which deal with children and young men and young women. They are receiving to-day, however, much thought among the young men. In every part of Japan, there are associations. Each association is united into one body under the federation system. They are held in high regard by the people. Their work is to have a lecture meeting now and then; to do social service work for their respective communities, and to engage in gymnastic sport in order to have strong bodies. The Government helps them in every way possible but is careful not to interfere with their ideals of freedom and democracy.

Though social work is widely spreading in every place, it has no strong spiritual foundation. Too often it is superficial, and has nothing to do with the heart. Many of them have not sprung out of the spirit of Jesus, that is, the spirit of love. There is no doubt that social work will make rapid strides in the future in Japan. But I doubt if it can do the work of the Church. Christianity alone can reform sinners, save those who are troubled in heart and give peace where there is uncertainty of living.

I believe that it is essential to educate the young men who will decide what the future Japan is to be. Japan's educational system is second to none, but I am sorry to say that school education is rather one-sided. At present the school has no influence on their moral character, though it is not due to indifference. There are many religions taught in Japan, such as Shintoism, Buddhism, Confucianism, besides the Western ideal of Christianity. The young men are often confused because they hear of so many religions, but they are not helped to live better lives. Their leaders or teachers have no deep foundation of love. Therefore they have no power or influence over the young men.

Under such circumstances it is a necessity at the present time to start a young men's home here in Tokyo as a memorial to Doctors Perin and Cate. The Perin-Cate Home will not only be for the benefit of the few young men who live and study in it, but for Japan. It will supply a crying need and develop young men, not only physically and mentally, but morally and spiritually. Japan eventually will be Christianized by such young men. The present social condition of Japan makes such an institution as the Perin-Cate House a necessity. Numberless young men and women who come up to Tokyo for an education do not succeed in their noble purpose, but degrade their moral characters, because they have no proper place in which to live where they can be protected with the true kind spirit of loving friends and parents. Nothing is more important for the students than to give them a proper place like the Christian home in which they can live. It is my earnest prayer that the Perin-Cate House will contribute something for the young students which will create in them noble Christian characters by the grace of our heavenly Father through Jesus Christ our Master.

Is This the Attitude?

The Rev. Fred C. Leining

WE are living in a day of world problems. The world is now one neighborhood and the issue is: Are we willing and ready to make it a brotherhood? The world program of the Christian Church is a career in international good-will, which will accomplish something for this state of international brotherhood. There are opponents to this policy of the Christian Church even within its own ranks.

One group is not financially able to support this program. Their financial resources are so limited that they are unable to give anything to missions. The second group is emphatically against the world program of Christianity. The attitude of the member of this group seems to be as follows:

"I believe that Jesus made a mistake when he allowed his disciples to teach his gospel. The truth should not have gone out of that first group of twelve. The appointment of the seventy was a serious mistake. The request that they go out and preach his

gospel to all nations should never have been made. Paul should have stayed in Jerusalem. He could have played deaf when the cry for help came from Macedonia. In the scattering of the early Christians, their policy should have been silence. The idea of a Christian church in a city like Antioch! Paul should have minded his own business, and should not have sent his meddling letters to the Corinthians. If he wanted to lead the Christian life why did he have to bother the Romans? The Christian movement began in Jerusalem and why didn't the Jerusalemites leave other folks alone?

"The Roman emperors were terribly bothered by these agitators of Christ. They fed these Christians to the wild beasts, they made torches of them, they hounded them in the Catacombs. One would think that this would have been sufficient to convince the Christians that they were not wanted. And the nerve of them to start out to convert the barbarian hordes of the North! It is true that Constantine saw a value in the Christian Church in saving his job as emperor. But why did they upset the invaders with new doctrines? Why didn't somebody sit on St. Augustine when he started for England? Why didn't St. Patrick leave the 'snakes' of Ireland alone? Didn't Loyola have job enough regulating his own affairs without starting the order of Jesuits and getting everybody excited about conditions in India, Africa and China?

"Then John Eliot had to butt into the affairs of the American Indians. If they wanted to be savages why interfere? William Carey started life as a cobbler, why didn't he stick to his last? What if the people of India didn't read or write! Then Adoniram Judson went off to translate the Bible for the natives in Burmah, and probably a multitude ruined their eye-sight by reading. Why did the Chinese listen to William Morrison? New thoughts always lead to revolution, and when people get dissatisfied with the old ways, trouble always follows. David Livingstone left dear old England for darkest Africa. He certainly didn't know when he was well off. Think of the thousands of men and women who left their relatives and friends and opportunities in our civilized lands to work for Christ among cannibals and pagans! If they weren't crazy, they were close to it. Think of the millions of dollars spent for schools, churches, hospitals, colleges! Why not recognize the right of the heathen to do as they pleased?

"Then some thirty years ago the Universalists got the bug. The Universalist Church is an American product, and I believe in keeping it an American product. When the founders of our faith spoke of their belief in universal brotherhood, they didn't expect we would go out yelling 'Brother' to the black, yellow, and brown skins. Where is our racial pride? Think of Perin, Cate, Rice, Keirn, Lobdell, Ayres and Stetson going willingly to Japan! And the wives of these men, with Miss Osborn, Miss Hathaway, Miss Kirk, Miss Kent, Mrs. Rowe—all of them our best—going from comfortable America to the Japanese! They speak of their joy in serving Christ; well, I believe in looking out for No. 1. And they ask me to give money to their work! The Foreign Mission Board asks for $20,000 a year! They even assess my church for a part of this amount! They even quote Scripture to me! I don't care what Christ requests! I'm for myself. If the world is going to the dogs, let it go. If Armenia is starving, let it starve! Let Turkey be Turkey! If Japan is ruled by paganism, militarism or any other ism, let it be so, and I am glad that I have some ministers of the Universalist Church on my side. To keep the girls and boys in Japan from going to the devil, you may support your Blackmer Home and build your Perin-Cate House if you will, but I'm for myself always!"

An Investment in Universal Brotherhood

The Rev. Ashley A. Smith, D. D.

PREFIXED to Bancroft's History of the United States are these words: "Westward the Star of Empire holds its way." Equally true is it of another Star which appeared in Bethlehem of Judea when the celestial chorus chanted out of Syrian skies its message of "Peace on earth, good-will to men." For all good-will and every noble thought of Peace is an investment in the eternal treasuries of God, an investment in the Universal Brotherhood of Humankind. Steadily westward has the light of the Star of Bethlehem extended its rays. We look backward on nearly twenty centuries of Christian conquest. The Church of Christ has seen "the grandeur that was Greece and the glory that was Rome" fade away. The light of that Star transformed the practical sense of one and transfused the subtle intellect and noble culture of the other. Empires and kingdoms, states and cities innumerable, have waxed and waned, but the religion of Jesus during two thousand years has kept the fountains of youth eternal unsealed, and carried the light of the Bethlehem Manger and the Cross of Calvary across the centuries and the continents. Surely secular history has not its parallel. That light fell upon the ancient abuses and hoary iniquities of the ages and covered them with immortal shame. It elevated womanhood and ennobled childhood—founded asylums at Antioch and schools at Alexandria. The Christian priest, Telemachus, yielding his life, made the brutal gladiatorial shows of the Roman arena forever abhorrent to the finer sense of mankind. The slaves' fetters were seen in all their shameful degradation beneath that light. It was the one clear ray of hope in the Dark Ages. How splendidly it adapted itself to the rude barbarism of the North, after the fall of the Roman Empire. It penetrated the thick darkness of those transalpine nations, Goths and Huns and Franks and Vandals, transfusing the empires of Clovis and Charlemagne; and touching, with that mystic "light which never was on sea or land," the Teutonic races; and even softening the savage saga of the Scandinavians by its tender and ineffable truth.

Still westward that light held its sovereign, conquering sway. It came into England with Norma

William, and Druidism fell before it. Ethelbert's conversion was a great step toward a greater conquest and mightier victory than that of William of Normandy. Across the wild, heaving waste of waters it came in the cabin of the Mayflower, with Pilgrim and Cavalier, the fostering spirit of our republican institutions, the cleansing fire of our American civilization. Its light spread across mighty ranges of mountains, the rivers and plains, to the shores of the Pacific sea. And even now it is gleaming still westward upon the nations and races of the Orient.

Our Church has done something in spreading that light in Japan, it is our investment in universal brotherhood, our divine adventure of the soul of the Universalist Church to be true to its name and genius.

Larger light and broader vision mean larger investment and a further adventure of the soul in the divine enterprise of God's Fatherhood and man's world-wide fraternity. In the graphic language of the street, "dollars count and money talks." Let us do a lot of talking of *that* kind, that the Board of Foreign Missions of the Universalist Church may do a lot of counting of the kind that counts!

The New Spirit of To-day

Ethel M. Allen

THE women of the W. N. M. A. (if only we could say the women of the Universalist Church) are realizing that a new spirit is prevailing for a forward movement in our Japan Mission.

Do you know how long a time the Blackmer Home has depended on two faithful, consecrated women to carry on *our* work there, and how often has come the plea, "Send us another missionary?"

About a year ago the call was heard. A woman in Chicago began to inquire; she wanted to teach girls. There are plenty of girls in Chicago and plenty of comfortable, well kept homes, but Mrs. Alice G. Rowe chose to do for the girls in the Blackmer Home.

Matsu Koyama, having completed her studies in America, sailed with Mrs. Rowe and is now ready to be of service to the women and children of her country.

Then another voice came, saying, "I have always wanted to be a missionary; I love to teach little children and would like to serve my Church." This word was from Miss Bernice Kent of Nunda, N. Y., while attending Normal School. The American kindergarten teacher that we had been praying for appeared just as two new missionaries were sailing. How could the Association send another? We had already increased the number of workers, likewise our financial obligations; still this voice, saying, "I want to serve my Church." Could the W. N. M. A. say "No?"

Realizing that she must know the language before she could teach, Miss Kent offered to go without salary until sufficiently equipped to serve, the Association to care for her traveling and necessary living expenses. She sailed with Mr. and Mrs. Stetson.

Still others are inquiring as to necessary training for service "over there," and the W. N. M. A. has at present a waiting list. It hardly seems possible, but it is true. Do you not believe there is a new spirit for service in our Church?

May it prevail, not only with those who go to do your work and mine, but may it *saturate our very souls* so that we shall provide, as Universalist women should, by raising their salaries on time, by equipping the Home with some of the comforts that we enjoy here, and by paying our pledges for the new Midori and "Ohayo" Kindergartens.

Lastly, may our prayers be for strength for these servants, that they may teach as the Master would have them.

Dollars for Japan

The Rev. Frederic W. Perkins, D. D.

THE budget system of parish finance is the solution of the problem of adequately supporting the Japan Mission, as it is that of meeting other legitimate parish obligations. It solves it (1) by recognizing such contributions as those for Japan, General and State Conventions, and other missionary and philanthropic purposes, as being included in the normal scheme of parish administration, rather than doles granted, in passing generosity, from a precarious and usually non-existent surplus; and (2) by providing a business-like method of carrying that sense of obligation into practical effect.

Budget systems vary in local details, but the most effective include the duplex method of pledging and paying. The annual budget is prepared under two heads: Current Expenses and Benevolences or Missions, or whatever term may seem best to denote the non-parochial obligations to be provided for. In this latter group is placed a *definite amount* for the Japan Mission. In the Lynn church it is the sum apportioned by the State Convention Board as its proper share of the quota accepted by Massachusetts. The totals of the two budgets are subscribed by the parishioners. After the canvass the budget, with any revisions, is formally adopted by the parish trustees as the official appropriation bill, making its several items charges on the parish treasury. Business ethics as well as church honor require the apportionment for Japan or the Conventions or the parish charities to be paid as promptly and as fully as the minister's salary. And the money is assured to pay them.

The duplex budget has many advantages over the single budget system. It yields more money in the aggregate. The person who pledgs $1.00 per week for current expenses and $.25 for missions or benevolences would, in most cases, pledge only the $1.00 to a

single budget that provided for both. Experience has proved that to be true beyond question. Furthermore, the duplex system largely, if not wholly, prevents the diversion to current expenses of money that should go to denominational and missionary objects, a diversion not caused in most instances by deliberate dishonesty, but by "borrowing" from benevolence appropriations to meet pressing current expense bills, followed by an inability to repay. Almost every church, however well-financed or managed, needs temporary loans in anticipation of revenue. At such times the temptation is great to draw on money set aside for the missionary quota; or, if it has not been set aside, to regard paying the quota as something "we can not afford" until the treasury is in better condition. Under the duplex system the denominational apportionments are specifically pledged, and the money so pledged can not honorably be spent for local needs.

That suggests the greatest advantage of the duplex budget—its psychological value. It educates people to regard giving for missions as of co-ordinate importance with giving for the local church. It is not one of many items, classified with coal and shingling the roof, and often considered as less important. It is one of the two basic, co-equal reasons why the church exists at all—to provide worship and Christian nurture for themselves and to assist in providing them for others. The two-fold envelope, "for ourselves" on one side, "for others" on the other side, is a constant symbol of the necessary union of these two complementary objectives and a weekly reminder that the public worship of God includes regular and continuous giving to both.

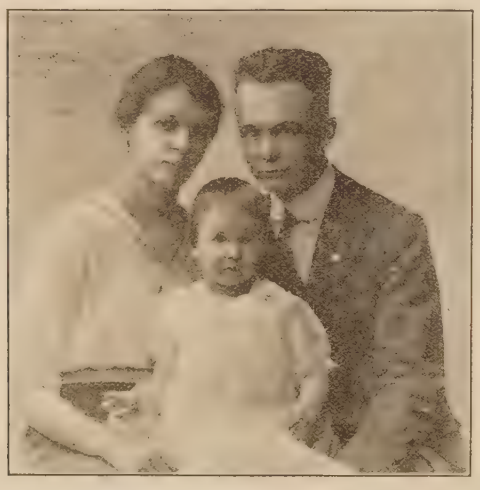
From $58 to $1,000

The Story of the Y. P. C. U. and Japan

The Rev. Stanley Manning

ABOUT a dozen years ago, the Young People's Christian Union contributed a few cents over $58, in one Convention year, to the mission work of the Universalist Church in Japan. An appeal was made to the Union to take up a collection on Japan Sunday and this was the result. Little or nothing had been done in previous years.

When the time for the next annual observance of Japan Sunday approached, the Rev. Roger F. Etz,



THE STETSON FAMILY

then secretary of the Y. P. C. U., consulted with the General Convention officials with the result that it was agreed that if the Unions gave $120, Miss Aya Namba, native assistant to Miss Osborn in the Blackmer Home, would be considered our Y. P. C. U. worker in Japan.

The response passed the mark set, nearly three times as much being given as in the previous year. Further increases were made in the next year or two until the amount contributed reached $240. This increase is clear testimony to the wisdom of giving an organization or group or an individual a specific share in the work, and preferably one that can be personified.

When the Women's National Missionary Association assumed all financial responsibility for the Blackmer Home, the Y. P. C. U. was relieved of this obligation, and at the same time the officers of the Union felt that a larger obligation could and should be assumed. Accordingly, arrangements were made by which the Rev. Sempo Ito, pastor of the Shizuoka church, should be the young people's representative on the foreign field. As costs of living increased, his salary like all others was advanced, until last year the Union contributed $750.

Another change occurred. With the prospective opening of the Perin-Cate Home for Young Men, Mr. Ito was transferred from Shizuoka to Tokyo, to take charge of the new work, something for which he was peculiarly fitted. At the same time, the Rev. Clifford R. Stetson and his family, who had offered themselves for missionary service at the Y. P. C. U. Convention at Ferry Beach in 1919, sailed for Japan. Mr. Stetston had been vice-president and then president of the Union, after serving an apprenticeship as state president in Vermont. He held a large place in the affections of Unioners everywhere, and it was only natural that the Union should not only give him and his wife to this service, but should stand behind them financially to the best of its ability. There were some who hoped that the Union could assume full responsibility for his salary, but an unusual opportunity for extending the work in Texas came at the same time, and it seemed more necessary to accept this responsibility nearer home. However, an increase of one-third was made in the gift of the Union to Japan, so that during this Convention year, 1922-1923, $1,000 will be given by the organized young people of the Church toward the salary of two of their own number who have enlisted for overseas service.

And be it remembered that these same young people are also members of Sunday schools and church-

es, and through these other channels are also giving to the work in Japan, through the Sunday schools helping to pay the salary of the Rev. Hazel I. Kirk, who is herself another gift of the Y. P. C. U. to the work in Japan.

This increase of gifts to Japan is indicative of two things: first, of a greater and better informed interest in our work there; and second, a better and more businesslike method of collections.

Increasing emphasis has been given from year to year to missionary education, and while there has been no specific study of Japan in recent years, there has been a growing realization of what the world-wide missionary enterprise means, and of where our responsibility lies.

Instead of asking for a single annual contribution for Japan, as has heretofore been done, the Union has for several years been urging the use of a monthly envelope system, preceded by an annual campaign for pledges for the work in Texas and Japan. This system has greatly increased the missionary resources of the organization, has made possible the better practical expression of missionary interest aroused by mission study, and has increased nearly twenty-fold the actual contributions of the young people to the overseas part of our work of world-service.

Checks, Checks for Japan

The Rev. Henry R. Rose, D. D.

THINK of it, friends. We have a waiting list of missionaries-to-be! They are ready to go to Japan. They want to throw in their splendid talents and fine enthusiasm with our cause there. But we can not send them. We have not money enough. Isn't that pathetic, tragic, wrong? Universalists are not poor people. They have money enough for everything they want very badly. They spend goodly sums for amusement, books, travel and the wholesome pleasures of life. Why will they not set aside an honest portion of their means for such a worthy cause as our Japan Mission?

Here we are, the only Liberal Church at work in Japan. The Unitarians have turned over the entire field to us. They believe we are competent to handle the great opportunity. And we are—perfectly competent. We have never had better leadership there than under Dr. Ayres. He is doing royal service and getting our affairs in the Island Empire in splendid shape. He is making an aggressive campaign and pushing our cause all along the line. But he needs more workers. Japan is not a little four-by-five country. It teems with millions of human beings. They can not be reached by a few of our workers, however devoted and omnipresent. Dr. Ayres needs recruits from America in adequate numbers.

But it requires money to pay their salaries and expenses. They need to go to Japan with the feeling that the financial side of their life is being fully taken care of. This will enable them to plunge into the work with mind, heart and soul. They can give themselves absolutely and utterly to it.

The money will also make it possible for our workers already on the ground to labor with all the more latitude and zeal. There is nothing like a sense of adequate wherewithal when one is engaged in a great enterprise of love.

The most reliable reports on Japan indicate that the Japanese are sincerely friendly toward the United States and long to co-operate with us in every international way. They are a people without any one religion—searching for a national faith. Orthodox Christianity is not the type we should permit them to adopt, if we can help it, for Orthodox Christianity with its miraculous scheme of salvation will not stand before modern science and modern philosophy, with which the alert Japanese are becoming more and more acquainted. Liberal Christianity will stand every test and survive every fresh revelation of knowledge. It will do more than that, it will capture the Japanese nation, if we can only tell them about it.

What a glorious thing it will be if we can win that great people to the great faith that has won us and made our lives choice and happy! Surely, this is a vision splendid. It should lead us to immediately contribute our money as the missionaries stand ready to contribute their lives.

The Rev. Clifford Stetson, his wife and Miss Bernice Kent are already in the field. Others are waiting to be sent.

What say you? Will you not take your pen now and write your check, with Christ's approval and God's blessing?

A Picture of Missionary Work

The Rev. Hazel I. Kirk

THIS summer I have been highly privileged. For more than a month now Mrs. Rowe and I have been sailing the seas, not all of the seven seas, perhaps, but a very beautiful and delightful part of them. We have visited strange lands, and seen strange sights and strange peoples. We have watched the gentle peasant women of Japan coaling the ships, their clothing becoming ever more sooty with the coal dust, but the smile of good cheer remaining unchanged through the long hours of toil. We have gazed fascinated at strong brown bodies as their owners worked at loading and unloading cargo, skipping lightly upon floating logs, carrying heavy ingots of copper suspended from strong bamboo poles, or heavy bales three times the size of the carriers. We have seen the brown-backed Chinese coolies bending under loads that strike pity to the heart of the onlooker. We have followed with our eyes the queer-shaped junks with their protruding eyes carved on each side of the bow in order that the boat may see

its way clearly down the winding and treacherous river, the mahogany sails bellying in the wind, like graceful birds winged for flight. We have smiled at the huge straw hats of the coolies, with their pointed tops and occasional gay decorations, at the wide, stiff, gauzy sleeves and pink and yellow shirts of the Filipino women and men, and have stared at slippers and sandals so different from our shoes, thinking how strange a thing is custom! We have seen fairyland in many guises, from the charming and diverse islands of Japan's lovely Inland Sea, with their ever-changing lights and hues, to the twinkling lights of Hongkong, set like glowing diamonds in an emerald crown.

I have been thinking how much missionary work and missionary life are like this bit of the world through which we are passing now. It is early morning. Not many of my shipmates are astir. On either side of us are beautiful islands. The rays of the early morning sun have turned them to molten gold and soft rose and purple. In the foreground some stand "forth in sunny outline brave and clear," their terraced rice-fields marked off with almost mathematical precision, the trees standing boldly outlined against the soft azure of the sky. Just beyond are other islands bathed in the violet mists of the dawn, not so clearly defined as the first, yet seen quite distinctly. They are almost as beautiful as the first, perhaps to the eyes of some even more so, because there is a touch of the unknown about them. The eye strains to see just a little more clearly, and waits for the mists to roll away and leave them defined more accurately. Still farther in the background are other islands and bits of shore, seen very indistinctly as yet, their outlines promising a beauty quite as satisfying as that of their bolder brothers. All blend together to form a picture that delights the eye and warms the soul anew with gratitude to the Creator.

It seems to me missionary work is very like this picture—our work is very similar indeed to it. In the foreground stand a few things already accomplished—our Central Church in Tokyo, the Blackmer Home and Midori Kindergarten, the new missionary house, the plant at Shizuoka, with church, night school and kindergarten all functioning. We see their forms distinctly; we know what is being done and rejoice at all the good there is in them.

Somewhat in the background, but distinguishable to our sight, come other things, soon to be realities—the Perin-Cate House for Young Men, the Ohayo Kindergarten, the new social service building at the Blackmer Home, through which Matsu Koyama is to serve her people. Still somewhat hidden in the mists, they give promise of beauty when the sun of endeavor shall at last bring them into clearer view.

Still farther back come the things we see in our dreams, visioned as yet only with our hearts, and yet outlined clearly enough to show what may be later on—social service work at Shizuoka; a community building at Nagoya where Mr. Nagano may labor under our banner at the work for which he is so well fitted, and which is so dear to his heart; some community work at the Central Church in Tokyo, and dozens of other possibilities which hover in the background of our opportunity and wait only for the men and the means.

Not every day is sunny and clear. Many are cloudy, when the wind whips the waves into angry motion and scatters salt spray in our faces, or the driving rain shuts the whole world temporarily from view, and one wonders what has become of the visions of yesterday. The morning and evening mists roll up and cover the landscape as the waters cover the seas, and only dullness and grayness are visible and the chill of a dull gray world enfolds us. But always sooner or later the sun comes out once more, ofttimes most beautiful after a day of hiding its face from the world, when at sunset the Master Artist draws His magic brush across the heavens, leaving a trail of glory wherever it touches the canvas.

So too there are times when the work on the field goes on with much to encourage and stimulate workers both abroad and at home. We bask in the sun of accomplishment and warm our grateful hearts in its

A STREET SCENE

rays. Then a time of discouragement and doubt comes, when even the vision of what is to be seems hidden by the mists of uncertainty and despair. The driving rain of apparent failure strikes chill to the heart. The winds of fear blow cold upon us. But if we only have patience there always comes a time when the sun of hope once more sheds its golden rays, and makes the world a blessed and happy place. Doubt gives way to faith, we see once more the rainbow of hope across the sky of our little world, and with renewed trust and courage we press on to greater accomplishment.

Our work out here in a foreign land is not always all we wish it was, nor all that we are trying to make it, and many times it seems that the time between the seed-sowing and the harvest is tremendously long. We sow the seed and water it often with our tears, and tend it as carefully as we may, and, bending every effort for a perfect harvest fit to offer to the Lord of the harvest, find all too many times that much seed has fallen by the wayside, that much has been devoured by the birds, and that only a very little comes to full and satisfying fruition. But sow we must and tend we will with as great care as we possibly can, and in God's good time He shall give it a harvest as it pleases Him; and blessed shall all they be who labor here or there, at this task or that, whether apparent failure or evident success crown their efforts, who labor in the name and the spirit of the Master and for his sake.

A Friendly Country

Alice G. Rowe

VACATION! Why, my wonderful trip from Chicago to Tokyo in May is vacation enough for this year!"

"But, you see, Blackmer Home is deserted in August, as all the girls go to their own or other vacation homes, Miss Hathaway is away for what is called a vacation but what really only amounts to a chance to work harder than ever, away from the incessant interruptions of the daily life in the Home. You can't stand the climate of Tokyo your first summer out here," they said to me.

ALICE G. ROWE

So the mission family solemnly decided it was best that I should go up to Karuizawa, a popular mountain resort, for the month of August. And I as calmly upset all their good plans for me and decided to hitch my wagon to Miss Kirk's star and join her in the ocean voyage she was planning, from Japan to the Philippines, China and return.

In Manila we were entertained by a missionary in the Methodist Bible Training School and saw the work in that fine institution, and later were shown through their spacious and elegant new Dormitory for Girls. I found myself wishing our Blackmer Home might have such an adequate equipment, but was glad that our Home is filled with supported girls, as theirs is not, having almost none but boarding girls. And nothing I saw or heard that day made me wish my work was to be in Manila.

Nothing I had ever read prepared me for the beauty of Hongkong, rising up from its land-locked harbor to the beautiful hills behind it. If you were asked the question you would answer, "Hongkong is in China," wouldn't you? So should I have done before visiting the city, but incorrectly. Hongkong is a bit of Britain, with but a Chinese quarter in the city.

Canton is China, and its wee foreign section scarcely a speck upon its map. In that city we had the privilege of being shown over the grounds and through some of the many buildings of the Canton Christian College, and, though it was almost deserted, as it was vacation time, we learned of the multitude of activities carried on there, from kindergarten to college and normal work, with special emphasis upon the agricultural and domestic sciences. They own nearly five hundred acres of gently rolling, fertile land, lying along the Pearl River, and all their buildings are substantial brick structures. This huge enterprise is under a union of denominational efforts, and receives support from the Chinese government. Therefore, our work in Japan can in no way be compared to it.

Shanghai is cosmopolitan or international. I am sorry I did not see Peking this trip also, for that is pure Chinese. I have been learning a great deal about it from a lady and gentleman, fellow passengers on this ship, who have lived there many years and are enthusiastic about China and the Chinese.

But, after seeing and hearing about these various missions, and visiting these various cities, I am still glad to return to Japan. Why? I think it is on account of the smiles.

When I first came to Japan the stares I received made me self-conscious and a very little uncomfortable. But I very soon recognized their curiosity as always of a friendly nature. I am an unusually large woman, even in America, and to the Japanese I must appear huge. So, when I meet the eyes of some one staring at me, I smile my appreciation of the fact that the specimen at which they are gazing *is* a funny creature, and we laugh together.

In Japan when I look at a baby on its mother's or sister's or brother's back, they always turn around so I can see the baby the better, and if I stop, as I love to do, to greet the baby, they try to have the baby appear to advantage by politely returning my salutation. Only once in China did a mother meet my advances in the same spirit, and I was usually snubbed for my familiarity.

In Japan I have never had the least nervousness in going alone into strange native neighborhoods. In China, I will admit that even in rickshas or sedan chairs, hurrying through the streets, I was nervous, at times actually afraid, on account of the stern and unfriendly attitude of the people, perhaps without reason, but the effect upon me was the same, and I am glad to get back to Japan.

And another thing that makes me feel more comfortable is the cleanliness of the people. As an extreme case, take those coolies whose toil was in the grime and dust of the coal. When they came to their work they were noticeably clean. Every one had his or her bit of a towel, clean white with blue figures, shining with cleanness, although when we saw how soiled they became by the day's work we wondered how they could ever wash their garments clean. A dirty riksha coolie is rare in Japan. A clean one, except the privately employed, is uncommon in China. This difference is conspicuous everywhere.

Before I left Chicago to take up my mission work

in Blackmer Home, many people, upon hearing my plans, expressed surprise and even sympathy that I should be going so far away to a strange land where I had no friends. But I find I need no sympathy. I have found friends already in the members of our Universalist group. I know there are other friendships waiting to be made, besides the love and companionship of the Blackmer Home girls.

Summer Travels in Japan

M. Agnes Hathaway

TO take a journey of more than seven hundred miles for the purpose of visiting several days in a southern city supposed to be even hotter than Tokyo, is considered by sane foreigners to be, to say the least, an exceedingly unreasonable way of spending one's precious summer vacation. But if the visit is to be in the home of a much loved girl and her little ones, and there is no other time or opportunity to see them, heat and other discomforts may be put aside. So this summer, turning a deaf ear to all contrary advice, a trip to Fukuoka was included in my holiday plan.

July 27 my numerous packages and myself were packed into a jinriksha and started for Tokyo Station, early enough to reach that place an hour before the train was to leave. Imagine my astonishment to find people even then lined up in front of the gates, and to see the guards pushing them into single file! Hastily purchasing a ticket, I took my place behind a strong young sailor in a white uniform. In a few minutes there were as many in the line behind me as in front. One of our girls was to meet me and make a part of the journey with me, but nothing was to be seen of her. I could not leave my place in the line, and stretching myself to my tallest possible height, I could see nothing of her. Talking half to myself I expressed my anxiety. The sailor, turning around, said, "Leave your baggage here to keep your place and I will care for it while you go to seek your pupil." Taking his kind advice, I went out into the crowd and soon found Mitsu, who being small could crowd herself into a portion of my space. Here we stood for more than half an hour, well knowing that when the gates were opened there would be such a rush for seats that it would be almost impossible for women to find a suitable one in the third-class cars for which we held tickets. The kind sailor lad again offered his services, and said he would go ahead and save a seat for us. He was too stout to run very fast and was soon far outstripped by slender students, so that it was not until the third car from the last of a long line of coaches that he found a vacancy. He made a gallant attempt to save an entire seat for me, saying, "You are old, so take this all by yourself," but it was not long before I had to confess that there was room for one more and move into a corner.

I had planned to spend the second night at the foreign hotel in Shimonoseki and thus partake of two foreign meals before going into Japanese homes, but taking up the neglected paper I read that this hotel burned the night of the 26th, the very night which I had originally expected to spend there. Having written my pupil to this effect, I could not expect any one to meet me at midnight when the train was due in Fukuoka, yet after some hesitation I decided to follow the crowd, and crossed the ferry. Great improvements have been made here since my former visit. A long covered walk leads from the station to the boat on both the Shimonoseki and Moji sides, and the boat is such a fine one that one might imagine she was in Oakland. The closely crowded car, and the thought of what I should do at the end of the journey almost made me wish that I had tried a Moji hotel and waited for daylight. Trying to keep awake and saying over and over again to myself the Japanese speech which I would make to the red cap porter when I asked him to direct me to a good hotel, I left the train to find Dr. Furusawa and his nephew waiting for me. Never was a familiar face more welcome! After a short street car ride and less than five minutes walk we were in the little Japanese home of my girl, and, refreshed by cool water, I was soon sleeping between clean white sheets in her second story, with, wonder of wonders, two windows open!

In the morning I met the three children. Isao, the boy, now in school, whom I had seen in his babyhood, and the two little girls, later arrivals. Here I spent more than a week, visiting with O Riu san, going out with her husband to famous places of interest, and playing with the dear children.

I had expected to spend part of my time with Fuji san, who had been my helper in the Home during Matsu's absence, and who went in April to that distant city to teach in the Methodist girls school and to keep house for her husband, whom, in spite of opposition from their family, she has succeeded in helping to continue his cherished desire of study. I found her ill of a fever which had so many typhoid symptoms that I could not remain with her. Indeed Dr. Furusawa firmly insisted that I should give up the long automobile journey to the mountain home of Shirai san, the present New York girl, which I had promised to take, and, realizing that if I had caught a typhoid germ such a situation would not only be awkward for me, but very unpleasant for the Japanese family, I heeded his advice and moved on.

Leaving Fukuoka at eight p. m., I reached the ferry boat at Moji just as the gong for moving sounded, and made the short boat journey in the beautiful moonlight. The train was waiting at Shimonoseki. At first it seemed as if we were to have plenty of room in the second class coach which I had chosen, but before scheduled time I found myself sitting bolt upright with a young man stretched at full length on each side of me, leaving no space for me to recline. In this way I slept fitfully, enjoying the beautiful moon on the inland sea in the intervals. At half past five I left the train at Miyajinia, checked my hand baggage in the little station and hastened with the crowd to the ferry boat which would take us to the beautiful island of Itsu kushima, one of the three famous scenic points in the country. Taking a little walk to a secluded spot I sat down in the sand and ate my breakfast of cookies

and fruit. There is a walk all around this mountainous wooded island and I started out to take it, up and down the hills, through little ravines, across bridges shaded by tall trees, scenes which reminded me of the Bristol gullies dear to my childhood, with always a view of the beautiful deep blue sea at my feet and the distant mountains beyond. Little boats glided in and out and from these occasional voices floated to my ears, except for these I was alone.

Fain would I have lingered in this beautiful spot, but the thought of the possible hidden typhoid germ urged me on and recrossing the ferry I took the five o'clock train for Kobe. This was a local and had passengers who fretted and fumed at their fate in being obliged to take such a train in order to get off at the little town which was their destination. Joyfully I heard them, thinking of the luxurious space which they would leave, but my hope was in vain, for more came to take their places and again I was pressed into sitting space while my gentlemen companions stretched their weary limbs and slept on. These days and nights were excruciatingly hot. It hardly seems possible to take cold when the perspiration is running in streams down one's face, but when I reached the port city at 4.30 in the morning, in the language of Tei "I was all out." However, after a breakfast of tea and toast I took a jinriksha and rode out to the famous Nunobiki Falls. Here I climbed and climbed until I found a shady nook where peering over the ledge I could see a small stream falling over the rocks. Returning to the station I took the train for Suma, a famous seaside resort where Matsu, Mine san and Mitsu are spending the summer. Twelve years ago I had spent a night in this delightful historic spot and had always wished to come again. My address was wrong and the kurumaya went up and down the streets actually inquiring once at the very house. At length kindly neighbor women took pity on me and I found the girls. Here I was helped to prepare for a rest as if I had been a little child, and Matsu the mother. Two delightful days in, which I rested from eating and sleeping by spending an hour or two at the beach watching the hundreds of swimmers and bathers, passed, and I took another night train for Numazu, arriving there about eight in the morning. Mrs. Amakuki lives in a temple, for her husband is a priest. It was no trouble to find this. Such a restful place!

On the morning of the 11th of August I left Numazu for Tokyo, arriving there about half past two. After spending some time in purchasing gifts to send back to some of the homes I had visited, I found my way to the Blackmer Home one week earlier than I had expected. A little over two weeks I had been gone, traveling more than 1500 miles in unusual heat with no rain to cool the air, living in true Japanese fashion, sitting on the floor, sleeping on the floor, eating almost entirely Japanese food, not once speaking to a foreigner, yet everywhere, from the unknown sailor lad who so kindly helped me at the Tokyo station to the servants who greeted me on my return, from my dear girls, from their husbands and children, from railroad officials, from strangers and from friends, kindness, only kindness. I felt that the joy of seeing our girls in their own homes, of coming to know their husbands and little ones, of feeling the kindly impulse reach out from heart to heart, a language known to all, had made it all worth while, especially since later news disclosed the fact that the germ was not typhoid after all.

The Year's Receipts

THE General Convention in Detroit by a unanimous vote authorized the Board of Foreign Missions, working in conjunction with the Board of Trustees, to assign to each state an apportionment of $20,000, which was the goal for the year. This was done and the total Japan offerings for the year ending Sept. 31 amounted to $9,169.29. The amount given during the previous year was $10,942.58. The permanent funds, amounting to $34,240.50, provide an income of $1,396.38, which is for the work in Japan. Our total receipts from the churches, the Young People's Christian Union and endowment were $11,315.67. The total in the previous year was $12.115.20. There is an increase of $223.76 in endowment income, but a decrease of $1,023.29 in the amount given by the churches.

The following states deserve commendation for their increased receipts: Connecticut, Illinois, Iowa, Maine, New Jersey, North Carolina, Ohio and Wisconsin. Illinois had the goal of $750 and raised $756.78, having given $365.76 in 1921. North Carolina, a mission field, believes in being missionary. This state gave $129, with a quota of $100. Iowa went from $48.16 to $200.

The outlook is most encouraging. We have eight missionaries in the field, counting the three of the Women's National Missionary Association. This is the largest number in Japan that we have ever had at one period. They are men and women of ability, consecration and leadership. They have made their sacrifice in leaving the homeland, but it is unfair to ask them to make the only sacrifices for the advancement of Universalism. We have the new church at Shizuoka, the missionary's house in Tokyo through the appropriations from the Drive funds. We hope to have two new kindergarten buildings, the Perin-Cate House for Young Men and the remodeled Central Church in Tokyo. This can come only as every Universalist and every Universalist church are liberal in their giving as well as in their thinking.

We have a waiting list of volunteers. Young people who want to serve in Japan. Unless we have larger offerings, we can not send them. Decreased offerings will not produce an increase of service. The missionary instruction that is being given in each church will call forth other volunteers. We must have *more money*. We are handicapped when any church refuses to meet its quota. Our total Japan offerings are not as large as single Orthodox churches give for their cause in the foreign field. We must have larger Japan offerings. Our people as Universalists have world duties and obligations to meet. We can easily raise the required amount of $20,000 during the year, if every church will meet its Japan obligation. The selfish churches prohibit the acceptance of our world opportunities. The Lord favors the cheerful giver.

Out in the Big World

XIX Another Washington Conference

John van Schaick, Jr.

IT was called a "Conference of Allied Christian Societies Engaged in Community Work," but it took as its motto, "The field is the world." "The Federal Council" under Dr. Chas. S. Macfarland was largely responsible for calling it.

As it adjourned to go to see the President of the United States it adopted unanimously this statement:

> "We believe that for our nation to refuse to counsel and co-operate with the other nations except where it is clearly to our national and commercial advantage to do so, is essentially anti-Christian. The deep hurts of the world can be healed only through the co-operative efforts of all the nations.
>
> "We register our profound conviction that there can be no peace and security in the world until America has taken her rightful place in the family of the nations."

The thing which the President said to the delegates is the thing he is emphasizing continually to his visitors: "The United States should always be ready to do its utmost for the rest of the world." "The difficulties in the way of the United States doing all that it ought to do are enormous." "It is not becoming for the government or the President to make threats that it is not prepared to carry out."

It is no secret that the President does not want delegates to come to him and present him petitions to have the United States join the League of Nations. The whole attitude of the Administration is that they do not want the question to come up now. And yet it is coming up continually, not in a political or partisan way but as a great moral and religious issue. That is what the practical politicians both Democratic and Republican seem to dread.

Certainly it was a startling and revealing thing to sit in this "Conference of the Allied Societies" and sense the depth of feeling on this matter.

Who are these allied societies? Those signing the call for the meeting were "The Federal Council of the Churches," "The Council of Women for Home Missions," "The Home Missions Council" (men), "The International Committee of the Y. M. C. A.," "The International Sunday School Council of Religious Education," "The National Board of the Y. W. C. A.," "The World Alliance of Churches for International Friendship," "Federation of Women's Boards of Foreign Missions," "Young People's Organizations."

In addition some forty other organizations, national in scope, were represented, among them "The Commission on Public Welfare of the Universalist Church" and "*The Universalist Leader*."

And what was it they said?

The Rev. M. Ashby Jones, pastor of a leading Baptist church of Atlanta, Georgia, electrified everybody when he declared: "You can't send your missionaries around the world to tell of a World Saviour and a gospel of world responsibility while you send your political ambassadors to say that this nation has no responsibility except where its own interests are involved. We can't play the dual part of Christian philanthropy and political paganism in our relations with the rest of the world."

"I have no right to preach to my people," Dr. Jones went on, "the duty of our joining the League of Nations, though with all my heart I believe it is our duty. But I have a right to declare to the Church: 'Ye must have the mind that was in Christ Jesus. Christ says if ye be mine, ye will go around the world in your government as well as in your missionary organizations. No nation that is Christian can stand by and see civilization wrecked through fear of becoming involved in dangerous political situations.

"I have no right to stand up in my pulpit and plead for this plan or that plan of cancellation of the debts between nations coming out of the war. But I can say in the spirit of one who died for all the world I don't believe that one single dollar which we loaned the allies should go into the pockets of the tax payers of the United States. When we sent it, we sent it because we could not send our boys. Britain and France have as much right to demand of us payment for the lives of those boys as we have to demand the money back which we spent on their uniforms and guns. As the money all went to blow Europe into wreckage and ruin, let it go back to resurrect and to rebuild."

Not only did Dr. Jones give this expression of idealism, but he counseled against going to President Harding and to Secretary Hughes. "They can only execute such mandate as we give them," he said. "Let us go back to our people and send them to the ballot box with the prayer on their lips, 'Lord, what is Thy will?' "

Fred B. Smith, who presided at the sessions of the Conference, is an intimate personal friend of President Harding. Just back from a ten months' trip around the world, he declared: "Another war is coming, perhaps only months away, from which we can no more escape than from the Great War, an inevitable world war unless the Christian forces of this nation compel the Government to intervene in the affairs of the world. I have come back convinced," he went on, "that the fundamental thing confronting Christianity is a new definition of Christianity, or Christianity will not be a universal religion in a million years. Ten years ago, it looked as if Christ would be the dominating figure of India. Your last war has settled that for India."

In the midst of all these earnest declarations, there stood up Dr. Nehemiah Boynton of New York, saying: "We are not going to disown our Lord and our God either because of our own shortcomings or because of impending calamity. With Him a thousand years are as one day. Don't let the time spirit fool you. It is true the world is an invalid, sick and in the hospital. The remedy is comradeship, the touch of life on life, sympathy devoted to sympathy, appreciation instead of depreciation, loving not only the

Lord our God but our neighbors as ourselves. That is internationalism, thank God, not inconsistent with devotion to every star and stripe of the flag. Elihu Root is worth listening to. He declared the other night: 'A nation that has commercial, social, literary, relations with another, need not discuss the question of permanent aloofness. It will have to come in.' "

"The World Alliance for International Friendship through the Churches," reported through Dr. Henry A. Atkinson, one of the officers of the American branch. He gave the program of that branch as four things:

1. Generous contributions to world needs.
2. Demand that our government co-operate in the charitable, judicial, public health and other humane work of the League of Nations.
3. Work for real and full relationship of our nation with other nations in some form of world association.
4. Work for an immediate international Conference on pending questions, in which we will participate.

"Either unitedly," said Fred Smith, "we must back up somebody's program like that or after a while we won't be asked to do anything."

Though the question of the world as a community repeatedly came to the front, the conference dealt with the community problems of the nation, of the state and of the local community.

The underlying note in everything was that the Churches must get together in community work that "there may be no loss of energy, no waste of money, no stupid duplication and no serious omission."

The evangelistic note was struck of course, but it sounded good. There was nothing exclusive about it. Even if there had been exclusiveness nothing could have changed my conviction that in these co-operating Churches there lies a power mightier than we have realized, that their program to bring all the world to the spirit of Christ is our program, that the most cheering single thing that is happening is that they are finding themselves and finding one another, and that whether they *all* fully understand and appreciate us or not we must make ourselves strong to back them up.

"Only a Package of Letters"

Dorothy Hall

The Warren, Abingdon, Berks,
June 16, 1922.

Yesterday we went to the Ascot races. We rode in a char-a-banc, which is Greek or something for big bus, and were two hours and a half getting there. It was colder than Greenland and rained half the time, but nobody seemed to think of putting up the top, apparently it isn't done in England, so we suffered and soaked in silence. We were going through lovely country, however, crossing and running alongside the Thames every little while (I never saw such a river for being everywhere at once), past wheat fields speckled with red poppies and rows and groups of the most gorgeous elms imaginable. The elms are so much richer looking here because they have a lot of foliage growing close around the trunk. When we got there we found it would cost 30 shillings to get on the "Green" or 1 pound for the paddock, so we paid 6 s. and went in with the great unwashed. Anne and I had a beautiful time listening to and watching the "bookies." They seemed to take up bets from anybody half a mile off almost, and such gesticulations I never saw even on the Wall Street curb market. They whacked themselves on the head and chucked themselves under the chin in the most alarming fashion. The races were fun of course, but I got the most enjoyment out of standing around the entrance to the boxes and watching the dukes and lords and earls and things as they came and as they went. We saw Lord Lonsdale drive up in a yellow victoria with four horses and a postilion clad in yellow with white buckskin trousers, and a little speck of a boy dressed likewise to hop out and open the door, all according to Hoyle. Such swank I never saw. Lord Lonsdale himself was a rather haggard, sinister-looking individual with a monocle. There were all sorts and sizes of top-hatted, white-spatted, stick-carrying Englishmen all over the place. I must *say* I prefer American men. We saw some quite lovely gowns, too, on the sisters and the cousins and the aunts of the dukes and the lords and the earls. The thing to do here seems to be to wear the biggest picture hat you can totter round under. We saw the King and Queen drive by, *and* Princess Mary and Lascelles, *and* the Duke of York, *and* Princess Pat, so we felt as if we had really accomplished considerable.

I am having a beautiful time here taking upon myself the job of picking and arranging the flowers. There are lovely gardens, roses galore and ever so many other blossoms, and I do so like fussing with them. I wish I'd taken up landscape gardening as a profession.

I've just finished making myself a dress and it is a great success. The baby is getting so lively! Anne brings him in to me every morning and he wakes me up by whacking me in the face. He is the most darling baby I've ever known.

A Mrs. Gray called to-day. She and her husband live in the next house, which dates from Charles I with a William the Conqueror foundation, or something like that. Charles took farewell of the Queen there when he left to go to be beheaded. Mr. Gray is an Australian and they have only been living here sixteen months. She said her family made the stipulation when he married her that he should live in England. I couldn't see that she was much for a man to change his whole career for, but apparently she has more to her than meets the eye. Anyway, we are invited to keep our boat in their "backwater," which is all that matters.

* *

June 21, 1922.

We went over the Manor House at Sutton Courtenay, which is for sale. Dates from 1450. There is a banquet hall with minstrels' gallery, lovely Elizabethan hangings, slews of old, old furniture, exquisite

gardens with fountains and tremendous yew trees. Imagine living in a place so full of ghosts.

* *

The Warren, Abingdon, Berks,
June 25, 1922.

We went up to London for a couple of days last week, as Anne had to meet Hudson and the rest of us had various errands to do. We went Thursday and came back Friday. Anne stayed over another night to wait for Hudson, who didn't get in until Saturday noon. Friday should have been a very interesting day, as it was the Prince of Wales' birthday and great celebrations were planned, but they were all called off on account of the murder of Sir Henry Wilson. Anne and I hung round Buckingham Palace for a while and followed a regiment of kilties up to St. James, but we didn't get a squint at any royalty. Mr. Branch took us to the Cafe Royal for lunch and blew us to a meal that cost over four pounds.

Mrs. Branch and I went to Oxford Saturday afternoon and paddled around in torrents of rain. We took refuge in a book shop and managed to enjoy ourselves.

Anne and Hudson came back from London yesterday morning and in the afternoon we all went up to Mrs. Peirce's again. There was the usual group of tennis-playing Oxford undergraduates, and a few musical celebrities, but no literary ones.

Last night we all sat up until nearly twelve o'clock talking about spiritualism, dual personalities, Christian Science, M. A. M., etc. Professor Branch was much interested in the story of T's sister, which I'm afraid I couldn't relate very coherently.

We all go into the police station this morning to register ourselves, having been in England almost two months.

* *

The Warren, Abingdon, Berks,
June 29, 1922.

We were fortunate enough to get tickets yesterday to the "Encaenia" (whatever that may mean) at Oxford. Ex-President Taft received an honorary degree, as you will see from the enclosed program. Anne and I had good seats in the gallery, so we could look all the degree-getters straight in the face, as they got talked to. I never heard so much Latin in my life before. First the Vice-Chancellor, or whatever, proposed the degrees, and then a group of sad looking individuals armed with maces trotted out and fetched in Taft and the rest of them. He looked so genial and unaffected and *American* that I wanted to whistle Yankee Doodle then and there. Then the Public Orator stood up each man and talked a whole lot of Latin to the Vice-Chancellor about him. At least I gathered from what few stray Latin words I recognized that that was what he seemed to be doing. Then some more Latin from the Vice-Chancellor, then the candidate climbed up a flight of stairs to the Vice-Chancellor (we holding our breaths for fear he would trip over his gown) and bowed and smiled and said "Thank you" or its Latin equivalent, and was shown to a seat among the elect. I must say the whole procession looked rather ineffective beside my memory of similar Columbia gatherings. Our black gowns with variegated hoods are much richer in effect than their monotonous scarlet. The Doctors of Civil Law had sleeves and edge of crimson, the Doctors of Letters of light grey and the Doctors of Divinity of black velvet.

Birkenhead is a dark, steely-looking man, very attractive, and much younger looking than he can possibly be. Mrs. Branch says the Irish Catholics hate him worse than any man in England. He led the Ulster Rebellion with Carson, you may remember, but so distinguished himself during the war that he has since received high British honors. I am very much impressed by his looks.

Masefield looks like nothing I ever saw before on land or sea. He has a flat, lowering sort of face and is decidedly *gauche*. Mrs. Branch is hoping to meet him at Mrs. Peirce's, as he is quite a friend of the latter.

The Public Orator orated in Latin of course. Anne and I were rather flabbergasted in the middle of it to hear the house suddenly burst into spontaneous chuckles of mirth. He had got across a Latin joke! It had never occurred to me that anybody really *understood* Latin when it was being spoken at him.

The crowd went to London to-day but I stayed at home alone, so this afternoon I went to Oxford by myself and snooped round the quads with a guide book. The college gardens are so lovely. I am sure those fool boys don't appreciate them.

* *

The Warren, Abingdon, Berks,
July 6, 1922.

I have nothing of particular interest to tell you, but I know a letter is due and I don't like you to worry. The weather is still perfectly beastly. We haven't had a pleasant day for two weeks. This morning we all piled off to the Henley Regatta in a motor Mrs. Branch hired, although the look of the clouds was anything but encouraging. When we got there we fitted ourselves into a punt and hung along the edge of the race course for a while. We saw a couple of "heats," one of them won by an American, Hoover from Duluth, but everybody was so raincoated it was not a very gay looking crowd either on the shore or in the punts. Finally we parked under a willow and ate our picnic lunch, and by that time it was raining quite hard and was cold and altogether disagreeable, so we went forlornly home. Foozle of a day. Anna and Hudson are going up to Wimbledon to-morrow to watch Suzanne Lenglen play tennis, at least they hope she'll be scheduled for to-morrow, but I can't afford $15 on the risk.

Mr. and Mrs. Branch were invited to dinner at Mrs. Peirce's to meet Mr. Masefield last night, and report him a very interesting personality. He used to be an ordinary, roistering sailor at the beginning of his career. I believe wife hauled him up from the depths.

* *

THE INDIANA CONVENTIONS

The Rev. Harry Adams Hersey

The combined Conventions of the Indiana Universalists, Church, Women, Sunday School and Y. P. C. U., were held in the Oaklandon church, Oct. 5-7.

The seventy-fifth annual Convention of the Church opened Thursday afternoon, Oct. 5, with President Clifford in the chair. The Rev. W. O. Bodell, of Galveston, conducted the devotional exercises. Mr. Walter McCord extended the welcome on behalf of the Oaklandon church. Mr. Melvin A. Beagle responded for the Convention.

The president's annual address showed much work accomplished, with some discouragements but many successes. The State Superintendent has had many incidents of remarkable

ıccess. One gift of $1,000 has been received. Plans contemlate an addition to the Delos Thompson Home for Aged Women.

The report of the Executive Board presented a resolution pon the death of a trustee, the late Peter L. Disher, of Indianpolis. The board recommended that $100 be given the General unday School Association and that efforts to bring church and unday schools into closer fellowship be continued. The cent-aay method and the Gunn Ministerial Relief Fund were comıended. Co-operation in the National Memorial Church and 'erin-Cate Home campaign was approved. Continued Convenion aid to certain churches and the inauguration of new moveıents was advised.

The annual reports of secretary and treasurer were aproved. These showed that the Convention has funds of $106,500 vell invested. The Thompson Home has funds amounting to 28,726.47. Current receipts of $4,996.31 and disbursements of 1,927,53 were reported.

The Fellowship Committee reported eight ordained ministers ınd two licentiates resident in the state. The Rev. Almira L. Cheney was transferred to Ohio and the Rev. W. O. Bodell was received from South Carolina.

The occasional sermon was preached by the Rev. Pearl M. Mock, of McCordsville, from Luke 12 : 48. The Lord's Supper was celebrated with the Rev. Edwin Cunningham officiating, assisted by the Revs. W. O. Bodell and Harry Adams Hersey.

The annual offering for the Gunn Ministerial Relief Fund was nearly 400 per cent larger than in recent years, owing to the new method of receiving it. A total of $65 was received.

The annual report of the State Superintendent, the Rev. Luther Riley Robinson, opened with a preamble in which he spoke of the remarkable achievement of the Oaklandon people, not only in rebuilding the church but in building a strong constituency. He reported that he received forty-eight members into the church in one week. Although a village of but 400 persons, and with two churches, the Universalists have one of the largest Sunday schools in the denomination, in Indiana. In the whole Mid-Western field the work is moving forward.

The Rev. Harold Marshall, D. D., represented the Universalist Publishing House and Miss Louisa Magraw the Western Headquarters.

Churches receiving state aid reported progress. Indianapolis in particular is making much headway under the pastorate of the Rev. Edwin Cunningham. Logansport will be out of debt by Jan. 1. In Anderson the pastor, the Rev. Sidney Esten, has won recognition by the Ministerial Association and the Y. M. C. A. The church property has been repaired and the Sunday school has been reorganized.

The Committee on Resolutions asked that the Murray Lectureship speakers be sent to churches in the state not already visited. A resolution on the death of the late Peter L. Disher was adopted by a rising vote. The Convention officers, the Oaklandon church and the Oaklandon choir were given an expression of appreciation.

The Committee on Recommendations presented a report which covered the following points: 1. Renewal of annual subscription of $100 to the General Sunday School Association. 2. Closer fellowship with Sunday schools. 3. Special efforts to get isolated Universalists to join the nearest Universalist church. 4. Continuance of the new plan of offerings for the Gunn Fund. 5. At least 5 per cent reduction annually in appropriations to churches receiving state aid. 6. Reimbursement of the Galveston circuit. 7. Adoption of a budget system. 8. Sunday school proposal to hold separate Convention advised against. 9. Investigation of McCordsville situation. 10. Monthly state letters. 11. Change of program arrangement to provide for continuous sessions of the several Conventions.

The election of officers resulted as follows: President, Emory P. Ross, Manchester; vice-president, Theodore Schlaegel, Indianapolis; secretary, Rev. Pearl M. Mock, McCordsville; treasurer, Melvin A. Beagle, Waldron; trustee for three years, Cicero Disher, Indianapolis. Fellowship Committee, Revs. W. O. Bodell, Wellington C. Holmes, and Harry Adams Hersey, Dr. L. L. Ball and Roy Moseley.

A rising vote of thanks was given Mr. John Foster Clifford for his twelve years of faithful work as president.

Woman's Missionary Association

The twenty-second Annual Convention of the Woman's Universalist Missionary Society was called to order by the president, Mrs. Martha Barr. In her annual address Mrs. Barr reported five Mission Circles, several Clara Barton Guilds and mission study classes. The recommendations adopted covered the following points: 1. 50 per cent per capita from local Circles for Japan and 50 cents for the Southern field. 2. Urged mission study in all Circles. 3. Suggested that women's societies, where there is no Circle, have at least one mission-study period per month. 4. Special observance and offering on Mothers' Day. 5. Missionary boxes to be opened semi-annually. 6. Pledges to be received on the floor of the Convention for support of a Japanese girl and for purchase of Clara Barton Home. 7. Every Circle asked to pay expenses of one delegate to the National Convention. 8. An increase in life memberships.

The Rev. Harry Adams Hersey conducted a brief canvass and raised $130 for the Indiana girl in the Blackmer Home, and about $30 for the Clara Barton Home. Officers elected: President, Mrs. Martha Barr, Richmond; vice-president, Mrs. Lizzie Bair, Richmond; secretary, Miss Mollie Dunwoody, Pendleton; treasurer, Miss Edith Irwin, Indianapolis; board members, Mrs. Edwin Cunningham, Indianapolis, Miss Bernice Hoover, Richmond, Mrs. W. C. Caldwell, Muncie.

Sunday School Association

The Sunday School Association received encouraging reports from all the local schools. Oaklandon has shown remarkable growth in all respects. Mr. Ross of Manchester said, "We have no Home Department because nobody will stay at home."

The following recommendations were adopted 1. Postpone action upon proposal to change date of Convention. 2. Local schools to use General Sunday School Association privileges. 3. Observe temperance Sundays. 4. State rallies of S. S. and Y. P. C. U. monthly. 5. Pay transportation of delegate to State and National Conventions. 6. Send younger members to National Y. P. C. U. in Muncie. 7. Co-operate in week-day religious education and vacation Bible schools. 8. Regular and definite missionary program.

Officers elected: President, Samuel C. Mock; vice-president, Miss Maude Countryman; secretary, Miss Jessie Eubank; treasurer, Roy Moseley.

Young People's Christian Union

One of the very best Conventions in recent years was held by the Y. P. C. U. Two years ago there was no State Union. Now there are four active Senior and two Junior Unions. There are 105 seniors and fifty-two juniors in membership, and sixty-six are members of the church.

Pledges to the amount of $135 were received on the floor of the Convention for the support of the state work. The entire state is lined up for the National Convention in Muncie, July, 1923.

The annual banquet was served gratis, by the Oaklandon young people. The Rev. W. O. Bodell, toastmaster, introduced several speakers, among them National Director Manning and Mid-West Superintendent Robinson.

Officers elected: President, Roy Moseley, Salem; vice-president, Miss Olive Eaks, Oaklandon; secretary, Miss Anna de Young, Muncie; treasurer, Kyle Peters, Oaklandon; state organizer, Oscar Vogt, Indianapolis.

The evening programs during the Convention were of unusual interest. The Rev. Hannah Jewett Powell told of her work in the mountains of western North Carolina and brought greetings from Universalists visited in many sections during her tour. The Rev. W. O. Bodell, fourteen years in the Carolinas, but now of Galveston, Ind., related many interesting experiences in the field. The Rev. E. V. Stevens of Ohio substituted for Dr. Lowe and gave an interesting address. Dr. Harold Marshall brought a ringing challenge to the Universalists of Indiana. President Tilden of Lombard told of the new campaign for half a million dollars and gave the details of Lombard's growth and promise.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

BRING US THE LIGHT

I hear a clear voice calling, calling,
Calling out of the night:
O you who live in the Light of Life,
Bring us the Light!

We are bound in the chains of darkness,
Our eyes received no sight;
O you who have never been bond or blind,
Bring us the Light!

We live amid turmoil and horror,
Where might is the only right;
O you to whom life is liberty,
Bring us the Light!

We stand in the ashes of ruins,
We are ready to fight the fight;
O you whose feet are firm on the Rock,
Bring us the Light!

You can not—you shall not forget us;
Out here in the darkest night.
We are drowning men—we are dying men,
Bring, oh, bring us the Light!

John Oxenham.

THE RUNAWAY PATRIOT

MANY years ago there lived in the palace of a famous Prince of Japan, a little Japanese boy named Neesima Simata. His father was a member of the Samurai, or warrior class, and lived as writing master and head of all the servants and guards in the castle. The Samurai in Japan are very important men, proud of their right to wear a sword, an honor handed down from father to son. Every boy of the Samurai class loves his sword and is ready to do almost anything to keep it.

When Neesima was ten years old, a most exciting thing happened. He had always been taught that foreigners were dangerous people and that it would mean a serious harm to Japan to let any of them come into the country. But now some big black warships from a foreign country had sailed right into the harbor. It was the great American, Commodore Perry, who with these ships opened Japan to western civilization. As the little boy watched them, a great desire arose in his heart to know something about other countries and their learning. His father and all his friends laughed at him and told him that all foreign learning was wicked and harmful. But when he was sixteen a friend, who knew of his desire, sent him a geography of the United States written in Chinese. This he read over and over and admired all it told him of that far-away country. He wished his country could be more like this one that was so wonderful to read about. Then he began to study Dutch, but when his Prince found out about it, poor Neesima got a good beating.

"Why do you run away to this teacher?" the Prince asked angrily.

"Foreigners have the best knowledge," answered Neesima bravely, "and I must learn of them."

From that day nothing could change his mind. He was ridiculed; he was scolded; he was beaten. Still he stole away to study. He knew that foreign earning might some day help his country, and he wanted to make her great. One day while visiting a friend, he saw a wonderful book which his friend had secretly obtained. It was a small part of the Bible written in Chinese. There he read this startling sentence: "In the beginning God created the heavens and the earth." You and I have known those words a long time, but Neesima had never heard them before. From that time, he longed to find a whole Bible, and when he learned that he could get the whole book only in English he began to wish for some one to teach him the English language. He told his father and his Prince of his desire, but this only brought him more scolding and another beating. It is too long a story to tell all that happened to discourage him, but at last he resolved to run away to America, although he knew what terrible punishment would await him if he was discovered or if he ever tried to return home.

Getting away secretly to China, he shipped on the "Wild Rover" bound for Boston, agreeing to pay his way with any kind of work that might be asked of him. The captain called him Joe, and that was how he got the name by which he is known to the world, Joseph Neesima. It was a long, tiresome voyage and the ship stopped at many ports. In one city where he went ashore to see the sights, he found a copy of the New Testament in Chinese. He had no money with which to buy it, so finally he decided to part with his beloved sword. The bookseller was glad to take it in payment for the Testament. Indeed, he had made a good bargain as he saw things, for a Samurai sword was a beautiful weapon. But Joseph Neesima had got something which was to bring him the fulfilment of all his dreams. He spent many hours reading it during the rest of the voyage and learned one verse by heart. It was the sixteenth verse of the third chapter of John. Do you know what that verse is?

When Joseph reached Boston, he found a kind friend in the owner of the ship, a kind-hearted and wealthy man, named Hardy. In his home, the Japanese boy found a real father and mother who were eager to plan for his education. They sent him to Phillips Academy at Andover, Mass., and later to Amherst College. While he was at Andover, he decided that the best thing he could do for his country was to help her find out about the great Master whom his American friends followed. When he graduated from college, he went back to Andover to study in the theological seminary. Then he traveled for a time in Europe. During these years he had come to see that Japan needed an education which should be open to all. At last he received his appointment as a missionary to Japan. Things had been moving in his country during these years and it would now be safe for him to go home.

There was a great meeting at Rutland, Vt., when oseph Neesima was to speak in farewell before sailing or Japan. In his heart was a great desire, but when he ent to the platform, he was almost afraid to tell it. Did you ever have to "speak a piece" to a big audience? hen you know just how this young Japanese tremled. But he began to speak bravely and quietly, elling of his country's need and of his plan to found a chool. Every eye was on his eager young face. The oom was very quiet as he pleaded for education for apan. Suddenly he stopped and stepped to the front f the platform. With a firm voice he said, "I can ot go back to Japan without the money to start a hristian college, and I am going to stand right here ntil I get it." Instantly the Governor of Vermont as on his feet. "Put me down for one thousand ollars," he said. Others followed fast and with ledges from the floor and money placed in Mr. Neesima's hand, $5,000 was raised in fifteen minutes.

But that was not the end of Joseph Neesima's ask. There were many difficulties after he reached apan. That $5,000 was by no means all the money hat was needed. At last the school opened with ight pupils all eager for this wonderful chance. Perecution followed for both teachers and pupils. Their uilding was taken away, the Buddhist priests stirred he government against them time and again, the arents of the pupils made trouble and in the first two ears it seemed as if the whole undertaking would fail. But this man who had been born in the honorable nd loyal class of the Samurai, who had sacrificed all which his birth entitled him, even his precious word, was not easily discouraged. When the landord turned them out, he moved the school to his home nd set about building a real school edifice. When the raduates of the school were cut off by their families nd outcast from their homes, he befriended them and elped them to get well started again.

So his work grew, little by little, in spite of obtacles. In the fifteenth year, it had nine hundred tudents instead of eight. There were a nurses' training department and a high school department, beides the men's college, and the girls' academy. There ere five new buildings and some of the people of the ity had come to be proud of the University instead of ating and hindering it. But the hard work had told n its brave leader and in this fifteenth year he died. housands mourned his death. One of the leaders of he Japanese government telegraphed the school: I have lost a good and great friend." That is the ay every one felt who knew him.

To-day in the city of Kyoto, on the edge of the mperial Park, a traveler would stop to admire the eautiful buildings and grounds of a great university. t is the Doshisha—the work of Joseph Hardy Neeima. Twenty-five hundred young men and women re enrolled there as students and thousands of gradates have gone forth from its walls to help Japan. hey owe their chance to the boy who ran away from ome to get an education, and who sold his sword for New Testament. (*Retold from "Our Overseas Work."*)

* * *

It is well to remember that the only girls who leap from rangers' automobiles are those who climb in.—*Manchester Herald.*

A LITTLE MOTHER

My dolly's very tired,
  She's played so hard all day,
She loves to have me rock her,
  And sing to her this way.
She loves to have her clothes off,
  And don her nightie white;
She loves to have me tuck her in,
  And kiss her for good-night.

For dolls are just like children,
  Although they make no noise;
They love their little mothers;
  They're not like other toys.
They do not make much trouble,
  Your work for them is play;
So treat them just as mothers do,
  And sing to them this way:

"Oh, hush-a-by, my dolly,
  The twilight's spreading far;
The moon is like a cradle
  To rock a baby star.
My lap shall be your cradle,
  All cosy you shall lie,
And hear until you go to sleep,
  A gentle lullaby."

Annie Willis McCullough, in Little Folks.

* * *

"THE FATHER'S GOOD-NIGHT"

For nearly seven years now there has not been a night when I have been at home that I have not had a quiet talk with my children, following frolic and often participation in getting them bathed and ready for bed. I can not conceive how the time could have been better spent. We all know each other better. They have more knowledge, I more wisdom. They imperatively demand my presence, and no guest or evening engagements prevent my obeying for a time, at least. Often the talk or homily is resumed next morning, before I arise, their beds being deserted for mine.

In the best-regulated and most Christian homes, there come times when wills clash, when tempers rise, when words are spoken in haste, and the guilt is often the father's. Hard must be the heart of one who can leave the bed of his child without making atonement for wrong done to him. The later anguish of all such has once for all been described by Coventry Patmore in "The Toys." But if the blame rests with the child he will never be found in a more docile mood than at eventide, when the parent sits by the child's crib.

As I recall many conversations, both on the shallow and deep things of life, I am impressed anew with the opportunity which such relations between father and children afford for early discussion of the mysteries of life and the gravest problems of conduct. Father and child emerge from the colloquies wiser and better, the reason of the one and the intuition of the other, the experience of one and the ingenuousness of the other, contributing each to each. The parent has often realized that a little child shall lead them.—*George Perry Morris.*

* * *

A little Southern boy, "bawn and bred in the brier patch" of Presbyterian Orthodoxy, returned from Sunday school one day and began, in turn, to catechize his mother.

"Mamma," he solemnly inquired, "was Jesus a Jew?"

"Yes, certainly," in mild surprise.

"Are you sure?" he persisted, wrinkling his brow.

"Of course," emphatically.

The child was unconvinced, and ready for an argument.

"But, mamma," he reminded her, "God is a Presbyterian. How could His son be a Jew?"—*Congregationalist.*

Young People's Christian Union

THE DIRECTOR'S DATES

Nov. 3. Maine State Banquet, Augusta.
Nov. 19. Morning, Goddard Chapel, Tufts College. Evening, Medford, Mass.

* *

FOUR NEW UNIONS

On this trip into the Middle West, while the chief objective has been attendance upon the State Conventions, opportunity has come to assist in the organization of four new senior Unions: at Lyons and Leroy, Ohio, Wausau, Wis., and Concord, Mich. More than this, the trip has served to reveal the fact that there are many more places in these and other middle-west states where new Unions can be formed as soon as a little assistance can be given.

The Minnesota Y. P. C. U.

I have attended all but one or two sessions of the Minnesota State Convention in the last dozen years, including the meetings of the State Y. P. C. U., and I am glad to bear witness to the fact that so far as my memory serves there has never been a session so filled with enthusiasm and real purposefulness. The attendance was large, considering the Union's membership in the state, the largest proportionately that I have seen anywhere. The amount of money subscribed by individuals and local Unions was far greater per capita than at any Convention but one that I have attended, state or general, of the Y. P. C. U., the Women's Missionary Association, the G. S. S. A., or the Church itself. That single exception is the meeting of the Universalist Comrades at Detroit a year ago. This financial phenomenon is based solely upon the gifts of the young people themselves, members of the Union, most of whom are students at high school and college. If there were included the gifts of older people who are interested in the Union and its work so that they contribute financially, the amount would be several times as great. During the coming year there will pass through the treasury of the Minnesota Y. P. C. U. funds for current use amounting to approximately ten dollars per member. This is in addition to the money raised and spent by the several Unions in the state in carrying on their own local work.

Minnesota Universalists, young and old, have learned the wisdom of financing adequately the work of their young people, and the members of the Union are responding generously by giving not only much money, but much time also in the service of the church.

* *

AUTUMN LEAVES

I have traveled many miles of late through autumn woods. The maples, oaks and birches and many others are aflame. The woods are a riot of reds and yellows and browns. I have seen many a bush that burned as with fire and the bush not consumed. The place through which I rode was holy ground, for the divine Presence was there, and

"Some of us call it Autumn,
And others call it God."

Yet when the car stopped or went slowly and I could see the separate leaves upon the trees, behold there were very few, perhaps none at all, perfect. Some were torn and others spotted and others curled and dried and dead. But I did not care for the spots and holes and other blemishes. I saw the trees in their glory.

I never have cared for leaves. Once upon a time when I was young a female relative gave me a book. It was called "The Leaf Collector's Hand Book," and in that day when books were cheap it cost two dollars. (She did not erase the price mark.) I wanted Robinson Crusoe, with which she could have delighted my heart for fifty cents. I have never cared for her since, although before that I considered her a beautiful young lady. Neither have I cared for leaves, chiefly because she thought that a study of them would improve my mind. And I have avoided this so successfully that one kind friend remarked a few years ago that I did not know the difference between an elm tree and a huckleberry bush. This is false; for I know that the elm tree is the taller of the two.

But one time, suffering either from an attack of conscience or from having nothing else to do, I tried to find an oak leaf that would just fit over the outline where an oak leaf was to be pasted. And no leaf would fit: they were too large or too small or too crooked or too straight, and I decided it was useless to search for a perfect leaf.

And yet I love the trees, in winter when they rest, in springtime when they demonstrate the resurrection miracle, in summer when life is at high tide, and in autumn when they put on a crown of glory and you can kick a path through the crackling leaves upon the ground, unshapely and disfigured as so many of them are.

And I considered how many folks have no use for the Church and will not believe that the Kingdom of Heaven is at hand, because they see so many imperfections in the people of the Church and of the Kingdom, that they fail to stand off a little way and see the beauty and glory of the whole.

* *

BRYAN—NOT W. J.

During my visit to Bryan, O., I was reminded indirectly of "the Boy Orator of the Platte," as he once was called. My earliest recollection of a political campaign was that of 1896. I attended several campaign meetings, but all I remember was a song sung to the tune of "Illinois:"

"There's a gold-bug on your collar,
Billy Bryan, Billy Bryan.
If you touch him he will holler,
Billy Bryan, Billy Bryan."

That is all I remember, but there was great deal of that kind of argument.

In Bryan I had a chance to hear th conclusion of an address in his campaig for re-election made by Senator Atl Pomerene. There was no attempt oratory. There was no appeal to passio or prejudice. It was a straight from th shoulder talk, with facts and figures, abou some of the current national problems.

As I left the Auditorium, by far th finest building of its kind I have seen i any city of five thousand people, I overhear one man say to another, "That's the plai est explanation of the question of th tariff and the farmer I've ever heard."

If these two instances are fairly repr sentative—and unfortunately I can n be sure that they are—they mark great advance, and are prophecy of time when more of common sense and le of prejudice and parody and passion wi mark our political campaigning, and in better America God will

"Crown thy good with brotherhood,
From sea to shining sea."

Stanley Manning.

* *

For the Quiet Hour

Say not, the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth.
And as things have been they remai
If hopes were dupes, fears may be liar
It may be in yon smoke concealed,
Your comrades chase e'en now the flier
And, but for you, possess the field.

Arthur Hugh Clough.

Here is one who appears to be so near us, and yet so far above us, that he aw even while he attracts us, who convinc us of our faults even while he compels by his sympathy, who as our ideal rebuk our shortcomings and quickens our co sciences in their judgments on ourselve and yet who is so complete a revelation love that no sinner shrinks from his sid

William Boyd Carpenter.

Life at its best is a fight. At its nobles it is a struggle: not at its poorest ar meanest. One may drift, or idle, or sir one's care-free way along any of the i numerable avenues that lead to failure ar to ultimate disappointment But if w are going anywhere that is worth the goin we have need to take a new grip on ou selves day by day, to hold ourselves steadi in the patience of effort and self-restrain

Henry Kingman.

Peace does not mean the absence of di turbance. Peace is a positive quality; is the highest condition in which correlat faculties can exist.

Henry Ward Beecher.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

WORTH REMEMBERING

Indifference to missions is the worst ind of treason. Enthusiasm for missions the measure both of our faith in Christ nd our love to man. (*Henry Van Dyke.*)

* *

CHANGES ON THE NATIONAL BOARD

Owing to the resignations of Mrs. James . Albion, first vice-president of the W. N. I. A., and Miss Rena A. Paul, corresponding secretary, the following changes ave taken place:

For the coming year Mrs. Wm. H. IcGlauflin will serve as first vice-president nd Mrs. Geo. A. Libby of Everett, Mass., omes on to the Board as second vice-president. Mrs. Maud C. Caldwell (416 E. ackson St., Muncie, Ind.), takes Miss 'aul's place as corresponding secretary.

The Church Building Loan Department, f which Mrs. Caldwell has been chairman, vill be cared for by the treasurer, Mrs. Emma L. Bush.

Mrs. James W. Vallentyne of Oak Park, Il., will serve as a trustee and will be hairman of the Japan Department.

All other officers and chairmen will erve as during the past year. A change n the president's address should be noted —Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio.

* *

THE W. U. M. S. OF NEW YORK

The W. U. M. S. of New York State eld its twenty-eighth annual Convention n Syracuse, N. Y., Oct. 3-4, with a good ttendance and fine spirit

The corresponding secretary reported wenty-six Circles paying dues on 863 nembers—besides twenty-three life members, five of whom are new this year, and eventeen annual state members. One ew Circle was organized in Victor with wenty-six members—in memory of Cora . Wilder, who had been a devoted and oyal supporter of missions.

There are twelve Clara Barton Guilds, vith 166 members. Four new Guilds were rganized this last year, Rochester, Senior nd Junior, Utica, Junior, and Port Plain, Senior.

The report of the treasurer showed inances in a satisfactory condition, although the apportionment for the Clara Barton Memorial is still unfinished. However, it was voted unanimously to accept New York State's quota, and an appeal was made for every parish in the state to have share in contributing toward it.

The reports of the special superintendents were interesting, and the president, Mrs. Maud Harmon Reed, in her address, trongly urged continued co-operation of he Circles in carrying forward the work as outlined by the W. N. M. A.

The two speakers of the day were Miss Susan M. Andrews, Field Secretary, who in her delightful way brought us a message of helpfulness from the W. N. M. A., and Dr. Matilda Hunt, a native of India, who made a forceful appeal for the "Children of Doom" in the slums of India.

The following officers were elected: President, Mrs. Maud H. Reed, Watertown; vice-president, Mrs. Alice T. Walker Rochester; corresponding secretary, Mrs. Elizabeth H. Crane, Macedon; recording secretary, Mrs. Edith W. Johnson, Canandaigua; treasurer, Miss Lulu Phillips, Watertown; trustees, Mrs. Nellie B. Alvord, Bristol, Mrs. L. C. Nichols, Utica.

A school of methods was conducted by Mrs. Nellie B. Alvord, Bristol, state superintendent of Mission Study, and Mrs. Maud L. Cary, national chairman of Mission Study. The study books were reviewed and two impersonations given, the whole being most helpful and inspiring.

Edith W. Johnson, Recording Secretary.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

POINTING THE WAY

While it was not so intended, this may be taken as a symbolical picture. Miss Kirk stands pointing out the beauties of the world to the intelligent Japanese woman, who comes to her with open eyes and open mind. Both are radiant, the guide and the guided.

We may think of the missionary as representing our whole Church, eager to give, to serve, to lead; and we may think of her auditor as representing the people of the Orient, responsive and joyous as they see the path of blessing. The teacher knows a great truth, sorely needed by the one who listens. How she must thrill as she realizes the opportunity of speaking with power. And our Church is the custodian of a marvelous Gospel, the broadest and best. How we all must praise God for calling us to be His messengers and ministers!

It happens that Miss Kirk is the special representative in Japan of the Universalist Sunday schools. For a number of years our members have been paying her salary, the offering being received by the Women's National Missionary Association. Now, while she continues her contract with that organization, the work of collection is carried on by the General Sunday School Association.

It is a joy to know that we are sending to the Sunrise Kingdom a teacher and preacher of such vision and vigor. Miss Kirk, before entering upon her present duties, was a successful minister in America and it was at great personal sacrifice that she went to Japan. There was, however, no hesitation on her part when she realized that her supreme usefulness could be on the other side of the water.

In Tokyo she rendered highly efficient service during the time that she also was acquiring the language. Now, at Shizuoka, she is in charge of what visitors declare to be one of the most successful pieces of missionary work that any denomination is doing in Japan. She is the "lady greatly beloved" by her associates both native and American.

It is not alone in the support of Miss Kirk that our Sunday schools are concerned. During the last year they have contributed more than enough to pay her salary; so that from their gifts over $400 has been paid to the General Convention for use in any of its enterprises in the Orient. So it has come about that our members are participants in all the work of the General Convention in Japan. Dr. Ayres? He is partly ours. Mr. Stetson? He is partly ours. Mr. Kawabata? He is partly ours. So it is of all the other noble leaders who are sent out under the auspices of the General Convention.

And what of the future? More, *more*, MORE! In truth our part in the support of Dr. Ayres is now but a very small one. It is enough to give us a sense of proprietorship, a new interest in him and love for him. But it is only a beginning. By a new plan we expect to keep every person in our Sunday schools informed about the work and the workers. That is all that is necessary. Of course, knowing the facts, they will give more next year, and more still the year after.

Japan, count on us.

Among Our Churches

New York City Letter

All Souls. — On Monday evening, Oct. 16, at a largely attended meeting of the parish, a hearty, unanimous call to assume the pastorate was extended to the Rev. Dr. Arthur W. Grose. Dr. Grose in recent years has been engaged in work with Community Service, Inc. He comes to Brooklyn with the record of fine achievement in former fields of labor, and with the knowledge that the cheer and esteem of friends will aid him as minister of the forward-looking and aggressive church on Ocean Avenue. Dr. and Mrs. Grose will receive heartiest welcome from clergy and laity of the metropolis. Miss Ethel M. Freeman is leading the Sunday school and Y. P. C. U. in ways of usefulness. Social and religious gatherings are well-attended and wisely conducted. The many friends of Miss Freeman, in a surprise party, recently presented her with many tokens of friendship. * * **Good Tidings.**—The annual parish fair will be held Nov. 8, 9 and 10. The fair at Good Tidings is always a social and financial success because the men and women back good talk with better work. The calendar with the "wide open" door emphasizes a new name, "The Joyful Church." Rev. B. B. Gibbs is seeking and finding new parishioners. * * **Our Father.**—The First Society in Brooklyn has taken a forward step in engaging a minister's assistant. Miss Rita Bertsch, whose intelligent devotion, consecrated loyalty and working common sense gave her high standing in the Metropolitan District, has commenced her labors, dealing especially with the Sunday school and young people. The Woman's Alliance is working for the success of the annual sale and dinner to be held Dec. 7. The Forum, an organization of young people, many of whom are college graduates, has commenced the winter's work. * * **Metropolitan Alliance.**—First meeting of the season, Friday, Nov. 10, at the Church of Our Father. * * **Metropolitan Y. P. C. U.**—Annual Echo Rally, Oct. 26, Church of the Redeemer, Newark. * * **Metropolitan Sunday School Institute.**—The meeting on Friday, Nov. 17, at the Divine Paternity promises to be of great value. The officers of the Institute are responding splendidly to the confidence of the Sunday school workers in the metropolis. At the November meeting dinner will be served, followed by a round-the-table discussion upon the successes and problems of our Sunday schools. At 8.15 p. m., an inspirational and persuasive address by one of New York's leaders in Sunday school work. * * **Chapin Home.**—The forty-ninth anniversary was enthusiastically observed Saturday, Oct. 21, with the gathering of a host of friends to buy the fine array of fancy and useful articles, and to enjoy dinner. The faithful officials were cheered by the social and financial success. * * **Divine Paternity.**—The Ta Kala Society, which maintains a baby and child welfare clinic at the Mission, will hold a tea and sale, Nov. 23. The Fresh Air Fund will have an afternoon party, Nov. 14, in the parish house. It is planned to keep "open house" every Tuesday evening during the winter, to evidence the spirit of hospitality in the community. Once a month some auxiliary body will have charge of the function, the trustees to begin. On Friday, Nov. 10, the Society of the Children's Church will entertain parents and friends, and Dr. Newton will speak upon "Religious Education." The calls for Dr. Newton's presence and word throughout the country are far more than he can possibly fill. On one day recently three American colleges sought his services, and invitations to preach in Tokyo and Paris were received. But Dr. Newton remains in New York, where his power as a preacher and influence as a minister are constantly increasing. He has won in the city where success is hardest to achieve. * * **Divine Paternity Mission.**—The Sunday school, Men's Club, Mothers' Society and Y. P. C. U. have resumed their activities. The Industrial School will open Nov. 4. A fair and rummage sale are in preparation. Rev. Miss Ulrich will deliver illustrated evening lectures commencing the first Sunday in November. * * **Washington Heights.**—The first public community service is to be held Oct. 29. Three trustees and their families have removed from the Heights, but new families are being enlisted. Under the heading "Prominent People when they Were Young," the *News*, in upper Manhattan, published a picture of Mr. Harris at the age of ten, when he occupied the pulpit of his old home church. The uniqueness and beauty of the new edifice attract many people, and to all inquirers literature is being given at the church door. * * **Mt. Vernon.**—Dr. Hatfield of Middletown left a bequest of $500 to the parish. Definite action will soon be taken upon the progress plan for the Mt. Vernon church. * * **Middletown.**—The Rev. Thomas H. Saunders has the recognition of being not only a successful minister, but an A 1 business man. He has recently become the executor of the estate of the late Dr. Hatfield.

Thomas Edward Potterton.

Church News and Interests

CHURCH MEMBERS REPORTED IN 1922

Previously reported	1,800
Pittsfield, Me.	2
Hylton, Texas	8
New Castle, Texas	2
Bryan, Ohio	7
Lyons, Ohio	2
Total	1,821

CHRISTENINGS

Previously reported, 818. Pittsfield, Me., 3. Lockport, N. Y., 5. Warren, Mass., 4. Total, 830.

Connecticut

Stamford.—Rev. Edson Reifsnider, D. D., pastor. Our people are rejoicing over the changed appearance of the interior of our building. During the summer the auditorium and Sunday school room were redecorated, reflecting much credit on the good taste of the committee in charge. Now there is talk of new windows, and the promise seems to be that the matter will not end in talk. The Mission Circle is active. At the mite-box gathering Mrs. Susan Bishop of Bridgeport gave an interesting address, and a very satisfactory sum was added to the treasury.

Massachusetts

North Weymouth.—Rev. Roger L. Marble pastor. Laymen's Sunday was observed Oct. 15, about thirteen laymen taking part in the service. Mr. E. R. Sampson was in charge, and also gave the sermon. A men's chorus and a men's orchestra were other features.

Haverhill.—The minister of this church as already announced in the *Leader*, is soon to close his work here to assume the work of the Massachusetts Superintendency. But his going is making no difference with the vigor with which the work is being carried forward. The Boy Scouts and the Girl Scouts are well organized and started upon the program of the year. Joslin Whitney is our new Scoutmaster, and Miss Slaughter, our minister's assistant, has charge of the Girl Scouts. A new Y. P. C. U. has been organized under the most promising conditions. Charles Wyman is the president of the new Union. The Sunday school is in a better state of organization than for several years. Our Ladies' Circle, among several affairs which it has arranged for the season, has already held a free supper for all of the members of the Sunday school, and on Friday evening, Oct. 13, it gave a Father and Son supper to the men and boys of the church. The principal address was given by Rev. W. R. Wood D. D., of the Winter Street Baptist Church. Dr. Coons will take up his new duties at 176 Newbury Street on Nov. 1. The pulpit of this church will be

gularly supplied until a new minister is und. It is hoped that minister will e obtained by the method which has been nployed here for many years. No ndidates will be heard. A scouting ommittee has been selected. This comittee will seek out the desired man and hen found he will be presented to the ustees and to the church for their approval nd engagement. This was the method sed in the engagement of Rev. Frederic . Perkins, of Rev. Levi M. Powers, and the present pastor. Miss Slaughter, who doing excellent work as the minister's ssistant, will have charge of the detail ork of the church during the interim of astorates. She will publish the Church alendar, make such calls as are necessary, nd will see that the work as a whole is ept up in fine form for the new man.

Roxbury.—Rev. Stanley G. Spear, pasor. The work opens well, and the atendance has been good. While the pastor as absent in attendance upon the North arolina Convention, Prof. O. W. Warmingam of the Boston University School of eligious Education occupied the pulpit nd gave the people a message that was reatly appreciated. Rally Day was obrved Oct. 8. The exercises in the Sunday chool were pronounced the best for many ears, and a new forum class was formed onsisting of the adults of the parish, who ill help to stimulate new interest in the chool. Dr. Tehyi Shieh was the speaker t the parish supper of the Samaritan ociety Oct. 4. He delighted the audience ith his keen understanding and wit. Warren Lodge I. O. O. F. were the guests f the church Oct. 15. The attendance as large. Illustrated lectures will be eld commencing Nov. 6.

Franklin.—Rev. R. K. Marvin, D. D., astor. The annual Laymen's Sunday will e observed Oct. 29, when the National ecretary of the Comrades, Mr. Fred C. arr, will speak. The church fair will be eld in the town hall and the people of the arish are expecting to complete the fund ecessary to carpet the church and vestry. r. Marvin made the prayer of dedication unday at the new Ray Fire Station given the town by Mr. and Mrs. A. D. Thayer, n memory of the latter's father. Governor ox gave the principal address.

Beverly.—Rev. H. W. Haynes, pastor. ally Day was successfully observed in is church, with special exercises in the unday school and special speakers in the allou Class for women, led by Mrs. aynes, and in the Hathaway Class. At e morning service one of the deacons ead Dr. Lowe's letter. Of the forty men whom letters were sent thirty were resent.

New York

Lockport.—Rev. William J. Metz, pasor. On a recent Sunday the five children f one family, including twins, were chrisened. Our services generally are well ttended and effective work is being done in all departments. The Woman's Aid recently concluded a most successful rummage sale.

* *

BOSTON MINISTERS' MEETING

Rev. Abraham M. Rihbany addressed the meeting on Oct. 23 on "The Present Situation in the Near East." A native of Syria and a close student of Near Eastern affairs, Dr. Ribhany presented much of great interest in this connection. Rev. U. S. Milburn of Salem, Mass., will be the speaker Oct. 30.

* *

ONE HUNDREDTH ANNIVERSARY

The First Universalist Church in Cambridge, Mass., is to celebrate its 100th anniversary Oct. 29 and 30. Among the speakers are Dr. Skinner, grandson of Dr. Skinner, formerly pastor of this church, Dr. Lowe, Dr. Hall and Dr. Holmes, and Governor Cox is expected. Monday evening is a banquet with special speakers and music.

* *

Notices

ALABAMA STATE CONVENTION

The Alabama Universalist Convention will hold its annual session at Brewton, Ala., Nov. 3-5. This will be the first meeting in the beautiful remodeled church building, and the people of the parish will welcome and royally entertain all visiting friends. Representatives of various denominational interests will be with us. Send name to undersigned for assignment of house. Come and bring others with you.

H. T. Crumpton, Secretary.

* *

P. O. MISSION AND FRIENDLY LETTER CONFERENCE

A Conference of Massachusetts P. O. Mission and Friendly Letter workers will be held at Ballou Hall, Universalist Headquarters 176 Newbury St., Boston, on Thursday, Nov. 2.

The morning session, beginning at 10.15 o'clock, will be devoted to the work of P. O. Missions and Literature.

The afternoon session, at 2 o'clock, will be in the interest of "The Friendly Letter" department.

There will be an informal exchange and discussion of methods.

Local chairmen and others interested are invited to attend. Come with questions and suggestions.

Carol T. Restall, Massachusetts State Chairman.

* *

MAINE "PEP" BANQUET

The state organization of the Y. P. C. U. in Maine is arranging for a great "Pep" Banquet and Inspiration Meeting at the Universalist church in Augusta, Friday evening, Nov. 3. The State Board will have a meeting late in the afternoon, and novel stunts and stirring addresses are to make up the Banquet program. The National Director, the Rev. Stanley Manning, is expected to be present, and a worthwhile time is assured.

Harry F. Shook, President Maine Y. P. C. U.

* *

CONNECTICUT MID-YEAR CONFERENCE

The Mid-Year Conference of the Connecticut Universalist Convention and Women's Universalist Missionary Society of Connecticut will meet at Hartford, Wednesday, Nov. 8, with the following program:

2.30 p. m.—Devotional Service Address. Rev. Maud Lyon Cary of New York. Address: "Teaching Geography in the Church School," Miss Elizabeth Marshall of Yale Graduate School. Address: "Religious Journalism in the United States," Dr. John van Schaick, Jr., of *The Universalist Leader.*

At 6 p. m. supper will be served by the ladies of the Hartford church at 50 cents per plate.

7.45 p. m.—Service in Memory of Dr. John Coleman Adams. Address: Rev. F. W. Perkins, D. D., of Lynn, Mass.

* *

NOTICE

Due notice is hereby given that at the next regular session of the Alabama Universalist Convention to be held in Brewton, Nov. 3-5, an entirely new constitution will be presented for adoption.

Committee on New Constitution.

THE BETHANY UNION FOR YOUNG WOMEN

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14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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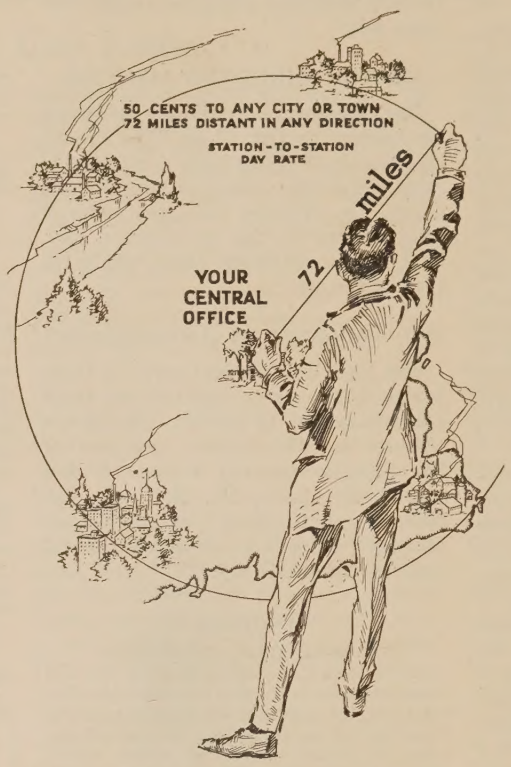

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For particulars address.

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Crackling

A Tacoma manufacturer says that in the United States drunkenness has decreased 100 per cent under prohibition. Maybe after it has decreased 1000 per cent it will have practically disappeared.—*Toronto Mail and Empire.*

* *

Country Policeman (on guard at the scene of the murder): "I tell 'e, ye can't coom in 'ere."

Reporter: "But I'm a journalist; I've been sent to 'do' the murder."

Constable: "Ye're too late. The murder's been done."—*London Opinion.*

* *

Mother: "Sometimes there are rude boys in Sunday school who giggle and smile at little girls, and sometimes little girls smile back at them, but I hope my little girl does not behave like that."

Small Daughter: "No, indeed, mamma; I always put out my tongue at 'em."—*Boston Transcript.*

* *

Visitor: "Who is that raving maniac waving the Turkish flag?"

Sanitarium Attendant: "That is a very sad case. The poor chap is a map publisher who had just finished revising the map of Europe when this new war broke out."—*New York Sun.*

* *

"I'm worried about my complexion, doctor; look at my face."

"My dear young lady, you'll have to diet."

"Oh, I never thought of that! What color do you think would suit me best?"—*London Mail.*

* *

Dead Men Tell No Tales, but This Was a Woman.—"Prosecution Bases Case on Post-Mortem Statements of Woman He Killed."—*Headline in the Scranton Republican.*

* *

Farmer: "See here, young feller, what are you doing up that tree?"

Boy: "One of your apples fell down and I'm trying to put it back."—*The Antidote (Peekskill).*

* *

Young Lady: "Were you pleased with the new school, little boy?"

Little Boy: "Naw! Dey made me wash me face an' when I went home de dorg bit me 'cause he didn't know me."—*The Antidote (Peeksill).*

* *

"Good actions," said the pretty Sunday school teacher, "are the lovely flowers. Bad ones are the weeds. Now can any little boy or girl tell me the difference between flowers and weeds?"

"Weeds," said little Louis, who for many days had been struggling manfully with the sorrel found in his mother's garden, "are the plants that want to grow, and flowers are the nes that don't."—*Country Gentleman.*

NEXT WEEK

The Universalist Leader

WILL HAVE AN

All Souls Day Number

AMONG OTHER THINGS

A Sermon by Dr. Frederic W. Perkins

Editorials: "Are They Lost?"

"For the Boys and Girls on All Souls Sunday"

"Why Don't They Say It?"

"The Only Way"

An Interview with Dr. Geo. E. Leighton on "Going Back to a Parish"

An Interview with Dr. Bisbee Just as He Was about to Sail from New York